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Pag. 1. lin. 30. read *and obtained*. Pag. 16. l. 16. for *ſelves* r. *ſelf*: pag. 18. l. 33. for *the* r. *that*: pag. 19. l. 1. r. *Work, and thou*: pag. 22. l. 14. for *in*, r. *into*: l. 15. for *Cannons*, r. *Cannes*: pag. 39. l. 5. for *expect*, r. *expected*: pag. 47. l. 27. blot out one *and*: pag. 52. l. 5. for *you* r. *ther*: l. 6. r. *between me*: pag. 54. l. 12. for *againſt in*: r. *againſt them*: l. 21. for *they*, r. *this*: pag. 67. l. 6. r. *hat on*: pag. 68. l. 25. r. *that I had*: pag. 72. l. 32. for *thee* r. *that*: pag. 92. l. 1. for *ſet*, r. *ſent*: pag. 100. l. 34. for *we ſaw*, r. *he ſaw*: pag. 101. l. 11. r. *Poyſon of Aſps*: pag 105. l. 26. for *Duth*, r. *Dutch*: l. 33. *for Duth*, r. *Dutch*: pag. 107. l. 26. r. *the leaſt*: pag. 113. 24. for *you*, r. *thou*: pag. 120. l. 3. r. *took not upon him*.

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NEW-ENGLAND'S ENSIGNE:

It being

THE ACCOUNT OF

Cruelty, the Professors Pride, and the Articles of their *Faith*;

Signified in Characters written in blood, wickedly begun, barbarously continued, and inhumanly finished (so far as they have gone) by the present power of darkness possest in the Priests and Rulers in *New-England*, with the Dutch also inhabiting the same Land; In a bloody and cruel birth, which the Husband to the Whore of *Babylon*, hath brought forth, by ravishing and torturing the seed of the Virgin of *Israel*.

Happy are they who are blest out of the hands of Hypocrites, by whom my Saviour suffered.

As it is said in David,

Behold, and see, our hands, our sides, and our ears, if we be not the people Christ Jesus suffers in.

This being an Account of the Sufferings sustained by us in *New-England*, (with the Dutch) the most part of it in these two last yeers, 1657, 1658.

With a Letter to *John Indicot*, and *John Norton*, Governor, and chief Priest of *Boston*, and another to the town of *Boston*.

Also, the several late Conditions of a friend upon *Road-Iland*, before, in, and after distraction; With some *Queries* unto all sorts of people, who want that which we have, &c.

Written at Sea, by us whom the Wicked in scorn calls Quakers, in the second month of the Yeer 1659.

This being a Confirmation of so much as *Francis Howgill* truly published in his Book titled, *The Popish Inquisition newly erected in New-England*, &c.

London, Printed by *T. L.* for *G. Calvert*, at the Black-Spread-Eagle, neer the West-end of *Pauls*, 1659.

New-England's *Ensigne*, &c.

Reader,

IF thou wouldst be informed of the present and true estate, how things is, and hath been, concerning Religion in New-England, peruse these following lines, which what is therein mentioned, is the real truth of what it hath afforded in less then these two last yeers, and judge thou with that of God in thy conscience, if their shame hath not far out-run their fame; for a bloodier Character, I believe, thou hast not read nor heard in these late dayes, a people pretending wholly to hold up the most refined Church, that hath so largely committed sacrilege as these have done; for since my Father fetch't me out of the lowest hell, and led me through the graves of sin and death, wherein I saw lying all the Professors under the Sun; yet amongst them all, I have not met with such a cup of cruelty, as there with my fellowes I drunk from the hands of our Countrey-men, the cruel English Jewes, who professeth Christ in the letter, but crucifieth him in the life where ever he appeareth; Greater hypocrites are not under the Sun then they are in word, and in shew they appear beautiful unto men, but in covetousness and deceitful dealing, secret lust, and dissimulation, they flow; Penitency nor Mercy, Justice nor Righteousness in reality, is not in the least amongst them; if I speak any other then I have seen and heard, and my hands have handled amongst them; then should I be like unto them; if I speak as from revenge and malice against that people, I were to be blamed, but in reality to forewarn all to beware of hypocrites, of which sort in all Nations they are the head. If thou canst have patience to peruse my words with the least degree of savour or taste of the Saints travels sustained through true experience, obtained through obedience to the light of the Lord Jesus Christ, hearken and I shall speak; I was in darkness, yea gross darkness covered me, and Satan (as King over all the earth) ruled over me, and I knew it not, until the terrors of God fell upon me for sin; and then out of the belly of hell cryed I, so grievous was my complaint, and so dolefull was my cry, that I was vomited forth as one not wor-

thy to have place in all the earth; my bones did waste, and my flesh was as the slime for Pharoah's house, ready to be converted into every crawling creature, as the plague changed, so did the boyl, and the form of the creature was accordingly. This is the word of Truth, he that can receive it let him. In this distress, I heard a cry in the coasts of Goshen, of light that was broken forth, and that there was a measure of it given to every man to profit withall; but so dark was I, and so grosly blinde, what this Light was I knew not, nor amongst all Professors, Priests nor others, I had never heard it spoken of, nor preached for salvation to the ends of the earth. Then called I to question all that ever I had either read or heard, to the last tittle of my Belief, wherein I said, that he descended into hell, and read that he was given for a light into the world, although the whole world lay in wickedness, and the Devil the god thereof, according to the Scriptures; and I had sought heaven long, yet knew I not in the least measure that which first discovers hell; yet from amongst the wickedest of men was I crauled, and loathed the basest of abominations, and desires great to live justly and to inioy God, (no mans groanes greater) which set me to inquire after this new light which was so called amongst the wicked, and what effect it wrought amongst such as did believe in it; I heard that it did convince of sin, and being believed in, obeyed, and followed, led out of all manner of uncleanness. Then said I in my heart, if so, it should not want following, for I was weary of my sin, and my transgressions was before me continually, yea I loathed my life unto death when I saw Christ so low descended, and compassed about with such a caule of corruption, it brought me as low as he, yea even to dye with him: And believing in this Light, I shall tell thee Reader of a Truth what further effect it wrought in me, without in the least giving thee the report as from any other man besides my self, that thou mayst know the truth thereof, O Theophilus, whatsoever thou art; it was unto me as the Angell of his presence, and caused me to carry the Ark back again into Ægypt, and charged me there to abide until he brought the word; (for he that travels before, strives in his owne strength. There was I constrained in Mezech to cry, Woe is me, as one delivered unto Satan for the destruction of the flesh, that the soul might be saved in the day of the Lord; He that can receive it let him.

him. There left I the leaven of the Phariſees, and kneading of dough, and making of cakes, and baking them upon the Altars made unto ſin, and fed only upon Angels food, which I reaped, attending at the Altar of Incenſe to receive the Word; in the ſtrength whereof [Reader] to the death of all fleſh and ſelf, I have obtained mercy, peace with God, redemption from all filthineſs of fleſh and ſpirit, an heir of his kingdom, a member of his Body, a Miniſter of his Spirit, and an inheritor of his Eternal Reſt, bleſſed for ever. Betwixt this death and this life, this heavineſs and this help, this deſolation and reſtoration, are all the Families, Kindreds, and People upon earth, be of what notion or profeſſion they will, and having paſt through the Dragons den, and the moſt vaſteſt and beaſtlieſt place of all Bruits, the moſt publikely prophane, and the moſt covertly corrupt, the English in New England is the worſt (eſpecially their Prieſts and Rulers;) for, for all their feigned and whining profeſſion, there we found the Fiery Tryals (as from men) having paſt through all their Pattents [ſo called] bearing the teſtimony of the VVord of God; of the Indians never received I any harm, but freely entertained with ſuch as they had. Moreover by ſuch as were by the Engliſh accounted the baſeſt of men, whom many of them they had barbarouſly baniſhed from amongſt them, whom we found in Road-Iland, Long-Iland, Providence, and elſwhere; alſo in Plimouth-Pattent were we received, and in ſeverall other places as the Meſſengers of God, and Sephas: And what we, with theſe alſo, who have believed our report, have reaped from their cruel hands, hereafter followeth, with the places and parties thus intreated; And alſo a true Copy of the Law whereby they acted thus againſt us; ſuch a one as I am ſure never proceeded out of Sion; Shall David want a King to ſit upon his Throne for ever? Shall not God raiſe up Judges in righteouſneſs, who ſhall plead his cauſe with the men of this generation, that they may be judged as men in the fleſh, and their reward given them according to God in the Spirit? Shall innocent blood lye buried in the duſt for ever? Surely nay; thou wilt revenge thine own Elect, who cries unto thee day and night, againſt theſe who builds up Sion with blood, and Jeruſalem with oppreſſion, cruelty and iniquity: So after the diſcharging of my conſcience towards God, in the committing theſe things to publike view, recommending them to the

conſciences

conſciences and conſiderations of all that are in Authority, the chief Magiſtrate and his Aſſiſtants who ſits in Council with him, and who ought in righteouſneſs ſo much as in them lies, to ſee theſe grievances and abuſes regulated, or otherwiſe theſe things at their hands will be required; for let them be aſſured, that that ſpirit which hath attempted unto blood in ſuch a high nature as they have done, not being called to an account for it, will attempt to take away life, if ſtill ſuffered; as you may further underſtand their cruel intent by a Law ſet forth in this preſent yeer 1658. and this as ſurely they ſeek after, as the enemies of God *doth after thine, or did after thy father* O.C. *for as little art thou eſteemed by the one, as by the other, further then baſe and ſelf-ends leads them to ſeek unto thee; for when we were moved of the Lord to make our appeal once and again, that our cauſe might be heard and tryed by the chief Magiſtrate, or whom he pleaſed to appoint, we were utterly denyed it, and his Name ſleighted, and never ſo much as made mention of, in their proceedings in that bloody and cruel place of Boſton; and as the leaſt principle of the law of Love bears rule in thee, it will lead thee to do for thy neighbors and friends as for thy ſelf, and if this thou do not, thou canſt not be juſtified in the ſight of* God, *nor from our blood cleer in the day of thine account; and leaſt thou or any one ſhould queſtion the truth hereof, we the Sufferers are the Subſcribers, who are all of us by name and nature free-born Engliſh people, whom if thou, or any by thy appointment, ſhall call us to queſtion concerning the truth hereof, I am ſatiſfied we ſhall be as ready to do the ſecond, as we have been to ſuffer for the firſt; And it being the honor of a King to finde out a cauſe, finde out this as thou art Noble, and if any man can contradict the truth of one paſſage in this particular, I ſhall freely bear the blame and ſhame thereof, who hath been, and am an eye and ear-witneſs unto them all, Called amongſt men,*

Humphrey Norton.

Reader, *Thou mayſt further underſtand, that varietie of Lawes they invent and eſtabliſh at the leaſt two times every yeer, and if occaſion ſeem to preſent, they can do it two times a week, as they did by* John Rous *and* Humphrey Norton, *and ſeverall others, having whipt us once according to their former Law, ſoon after our impriſonment, as thou wilt further underſtand in what followeth; In the week fol-*

following, their malice was so great against us, that they made a second, whereby to whip us two times a week; but this they read unto us, and put in execution upon our bodies, but would not suffer us to have a copy of it; and I knowing that there is an everlasting Law established and given forth, with Statutes and Ordinances attending on it (recorded in the book of the Chronicles of the Kings of Israel and Judah) against all transgressions whatsoever committed and uncommitted, I could do no less but smile at their blindness.

So that Reader, finding their Lawes not worthy of losing or wasting thy time in, I shall commit no more to thy view then necessity puts me upon to certify unto thee the truth and nakedness of the things herein mentioned; And that thou with us may judge of the Tree by its fruits, here followeth one of them.

At a Council held at Boston, *the* 11. *of* July, 1656.

WHereas there are several Lawes long since made and published in this Jurisdiction, bearing testimony against Hereticks and erroneous persons, yet notwithstanding *Simon Kempthorn* of *Charls-Town*, Master of the Ship-Swallow of *Boston*, hath brought into this Jurisdiction from the Iland of Barbados, two Women, who name themselves *Anne*, the Wife of one *Austin*, and *Mary Fisher*, being of that sort of people commonly known by the Name of Quakers, who upon examination are found not onely to bee transgressors of the former Laws, but do hold many very dangerous, heretical, and blasphemous Opinions, and they also acknowledge that they came here purposely to propagate their said errors and heresies, bringing with them, and spreading here sundry Books, wherein are contained many most corrupt, heretical, and blasphemous Doctrines, contrary to the truth of the Gospel professed amongst us; the Council therefore tendering the preservation of the Peace and Truth enjoyed and professed among the

the Churches of Christ in this Countrey; do hereby order, First, That all such corrupt books as shall be found upon search, to be brought in and spread by the foresaid persons, be forthwith burned and destroyed by the common executioner. Secondly, That the said Anne and Mary be kept in close prison, and none admitted communication with them without leave from the Governor, Deputy-Governor, or any two Magistrates, to prevent the spreading of their corrupt Opinions, untill such time as they be delivered by Authority aboard some Vessel to be transported out of the Countrey. Thirdly, the said Simon Kempthorne is hereby injoyned speedily and directly to transport, or cause to be transported the said persons from hence unto the Barbado's from whence they came, he defraying all the charge of their imprisonment; and for the effectual performance hereof, he is to give security to the Secretary in a Bond of a hundred Pounds sterling; and on his refusal to give such security, he is to be committed to prison till he do it.

By the Council, *Edward Rawson*, Secretary.

The Sufferers under this Law.

Reader, *Thou mayst understand, That besides what I am to give thee an account of concerning their proceedings in these two last years, to wit,* 57, *and* 58. *That as a Preface to this their work they thus began in* 56; *there being two of the servants of God, called* Mary Fisher, *and* Anna Austin, *moved from* Barbadoes *to the Town of* Boston, *which when there arrived, they having notice of it, the deputy Governour* Richard Bellingham *sent to stop them from coming ashore until they saw their own time, in sending their Marshal for them, and to search for what Books they had, which being done, thou maist understand by their order, that their common Executioner was appointed to destroy them (O learned and malicious cruelty!) as if another man had not been sufficient to have burnt a few harmless Books, who like their Masters can neither fight, strike, nor quarrel, (but the common Executioner must have the honour of it) and they committed to close Prison, none to come at them to confer with them, but whom they had a mind to suffer for the abusing or ensnaring of them, as apparently doth appear by their reviling language, in that which they call their Law, as cursed Hereticks, Adamites, Blasphemers, &c.*

and

and accuſing them for Witches; *whereupon they took upon them to appoint women to ſearch them, who alſo took men along with them, which if they had denied or refuſed, to have bound and conſtrained them, but ſuch was their innocency that they ſuffered all whatſoever they attempted to do unto them, which inhumanely was in the manner following: Stript them ſtark naked, not miſſing head nor feet, ſearching betwixt their toes, and amongſt their hair, tewing and abuſing their bodies more then modeſty can mention, in ſo much that* Anne *who was a married woman, and had born 5 children ſaid, That ſhe had not ſuffered ſo much in the birth of them all, as ſhe had done under their barbarous and cruel hands; who alſo amongſt other lyes and ſlanders, reported that one of them before their ſearch was a man in womans apparrel; but lyes are licenſed amongſt them, both by Prieſt and Ruler, for in Court and Pulpit I have heard it without reſtraint or limit of theirs; and after five weeks impriſonment, or thereupon, with theſe and the like abuſes which are too tedious to mention, they ſent them away without the making manifeſt againſt them the tranſgreſſion of any known Law in the leaſt (as thou mayeſt perceive by their Order) but what is againſt us all, crying out as with one conſent, Away with this people, and give us a troop of Robbers,* Hoſea 6. 9. *to wit Prieſts.*

About two daies after theſe two were had out of priſon to be ſhipt away for Barbadoes, *from whence they came, we eight, to wit,* Chriſtopher Holder, Thomas Thriſton, William Brend, John Copeland, Mary Prince, Sarah Gibbens, Mary Weatherhead, Dorothy Waugh, *who when according to the will of God we were come to an anchor in* Boſton *in* New England; *being made ſenſible of the cryes and groans of his ſeed, which cryed unto him for help and deliverance from under the cruel bondage it ſerved, and the captivity it was held in by the cruel Lords which bear rule over it, the Miniſters and Magiſtrates (ſo called) but rather bloody Maſters and oppreſſors, for ſo they are in truth; which cryes and groans, having entred into the ears of the Lord God of Sabbaths, whoſe compaſſion is great towards his ſeed, and whoſe love is large to ſatisfie thoſe who deſire after the knowledge of his ways in ſincerity, for the deliverance of which ſeed, he is riſen in great majeſty and power, the arm whereof is ſtretched forth doth evidently appear, in raiſing up and gathering to himſelf his ſervants, ſons and daugh-*

ters,

Here, whom he hath made true witneſſes of his Name, according to the working of which mighty power, which hath ſubdued all things to himſelf in us, and hath made us obedient to the command of his Spirit, and who brought us to the place of his appointment, which when there we came, Robert Lock *Commander of the Ship would not ſuffer us to go aſhore, untill he had given in our names to the Governour; which being done, the Marſhal with the Conſtable was ſent aboard with a Warrant to ſearch the Boxes, Cheſts and Trunks of the Quakers for Erronious Books, and helliſh* Pamphlets, *as they called them, and take them from us (————— Oh! what will become of you in that day when a dog dare not lift his tongue againſt the quakers) the which they did, taking away what they found, having an Order to bring us eight, with one* Richard Smith *whom they called our Proſelite before the Court then ſitting at* Boſton; *which thing being done, and we going in the ſtrength of our God to bear witnes unto his name and truth before all ſorts of people, being called thereunto, but by the Rulers thereof rejected, and we the meſſengers thereof evilly intreated, after ſo great a travel, and ſo long a paſſage, inſtead of being entertained according to the Scriptures they profeſs, which ſaith,* Be not forgetful to entertain ſtrangers, *which thing theſe who witneſſed the power of godlineſs, and lived in it ever did, but they having a form, but deny and ſpeak evill of the power thereof, did heap falſe accuſations upon us, and ſend us to priſon, and that their wickedneſs might the more appear, and they themſelves made manifeſt, gave order that none ſhould viſit us, which if theſe actions of theirs be to do as they would be done unto, and ſo fulfil the royal Law, let the wiſe in heart judge. Again, after a frivolous examination once and again, the greateſt part thereof being touching the Trinity, unto which we anſwered according to the Scriptures, That the Father, Son, and Spirit we own, but a Trinity the Scripture ſpeaks not of, and ſo the Father who then was with us, preſerved us by his power, as in the hollow of his hand, ſo that they could not touch us, before whom the hearts of the people failed for fear, yea greatly was theſe Hypocrites ſurprized, the Magiſtrates and Prieſts being bent together againſt us, one of which was* John Norton *by name, their chief Prieſt, going about to prove the Scriptures to be the rule and guide of life, brought* Rom. 10.6, 7, 8. *but ſtayed not there, but turned to the* 2 Pet. 1.19. *and being asked by us what that light*

was

was there spoken of, which shined in a dark place; he said, it was the eternal Word: And being asked what the dark place was, William Brend (having his hand on his breast) he said he thought it was under his hand; who said to him, Then thou means the heart; he answered, Yea; We asked whether the Eternal word was not a sufficient guide; He said, Yea: And being asked whether it was his rule and guide; he said it was when he was guided aright: Then said some of the Magistrates, what difference is there between us and you if we hold the same thing? then the Governor cryed out, he could not say so; and John Norton would have denyed what he had said, but some of the Magistrates affirmed he did say so; then was there a division among themselves, some affirming, and some contradicting; so they sent us to prison, and the day following called us forth again in publike, asking us questions to which we had answered the day before in private, which they had written down; and we called to them to have our answers read, but they refused so to do: Upon which, we refused to answer, seeing they lay in wait to insnare. We asked them what Law wee had broken, for which we had been imprisoned? The Governor said he would have us to take heed we broke none of their Ecclesiastical Laws, for if we did, we were sure to stretch by a halter; [mark Reader, what savour there is in their expressions] So they proceeded to sentence us to banishment, which they grounded upon false accusations, ordering us to be sent to prison again, there to bee kept without Bail or Mainprise, untill such time as we be sent away to the place from whence we came in the ship that brought us; for which end they sent for Robert Lock before them, the Commander of that ship, and did require of him to carry us back again upon his own charge, and also to give in his bond to them to land us no where but in England; which he refusing, they forthwith cast him into prison, where he lay four dayes; and seeing he was likely to lose his voyage, entred into reason, and thereupon stooped to their unrighteous yoke, and gave in bond so to do; then was he set at liberty, and we continued under their cruelty nigh eleven weeks, having these following Orders executed upon us, and was on the one and twentieth of the eighth month forced from prison a shipboard in a violent manner.

An Order to the Keeper of the Priſon.

You are by vertue hereof, to keep the Quakers formerly committed to your cuſtody as dangerous perſons, induſtrious to improve all their abilities to ſeduce the people of this Juriſdiction both by words and letters to the abominable tenent of the Quakers, and to keep them cloſe priſoners, not ſuffering them to ſpeak or confer with any perſon, not permitting them to have paper or ink.

The 18. of the 6 moneth, 1656. Edward Rawſon, Secretary;

An Order to the Goalor for to ſearch as oft as he ſees meet, the Boxes, Cheſts, and Things of the *quakers* formerly committed to your cuſtody, for pen, ink and paper, papers and books, and take them from them: This laſt being ſubſcribed by *John Indicot* Governor, Richard Bellingham, de Governor. *Dated* the 27. of the 7 month, 1656.

Another to the Marſhal-General *Edward Michelſon*, or his Deputy.

You are by vertue of an Order of the Generall Court ſitting at Boſton the twentieth of October, 1656. required and hereby impowred, forthwith to impreſs a ſufficient Boat with ſufficient and convenient help, and take out of priſon William Brend, John Copeland, Thomas Thirſton, and Chriſtopher Holder; Mary Prince, Sarah Gibbens, Mary Weatherhad, and Dorothy Waugh, and carry them and deliver them aboard Mr. Lock's ſhip, now at Nantaſchit, according to Order, and hereof not to fail. Dated at Boſton the 10. of October 1656. By the Court.

Edward Rawſon, Secretary.

To the Marſhal-General *Edward Michelſon* or his Depury.

You are by vertue hereof, required to levy on the goods and chattels of William Brend and John Copeland, the value of 10. s. and deliver the ſame to William Salter, Keeper of the Common Priſon in Boſton, in ſatisfaction of ſo much due to him for his fees, (by Order of Court in their commitment) together

gether with 2 s. for this Execution; whereof you are not to fail.

Dated at Boſton the 20 of October 1656.

Edward Rawſon, Secretary.

There was four of theſe copies, for every two one; by which they took our bedding, and ſent us away without it, and alſo a Bible the Goalor took, although he ſaid we denyed the Scriptures; yea, ſo great was his envy againſt us, as that he took away our candles, not ſuffering us to have light in the night-ſeaſon, becauſe (as he ſaid) we ſhould not ſee to write, to trouble the Magiſtrates and infect the people; whoſe cruel dealing and inhumane carriage towards us, was much more then what is here related, it being too tedious to mention; this being in ſhort, the truth of what then paſſed betwixt us, and was acted upon us, which we in patience did ſuffer, committing our cauſe to him who judgeth righteouſly, who is at hand to give unto every man according to his deeds; the Truth of what is here related, we whoſe names are here before mentioned, are true witneſſes of it; which if thoſe that have been herein moſt deeply engaged againſt God and us his Servants, ſhall go about to gainſay, in the day wherein the righteous judgments of God ſhall be made manifeſt upon all unrighteouſneſs of men, ſhall their mouths be ſtopt, when they come to receive a due recompence of reward for all unrighteouſneſs, and inherit the wrath due unto them for reſiſting ſo great love of God, whoſe love is large, and long-ſuffering great, of which I am a Witneſs, glory to the Lord God for ever, who of their blood is cleer if they periſh, I having by the power of God ſtood a witneſs againſt their wickedneſs, by which power I was called out from amongſt them, and ſent unto them, who am a Servant of Chriſt, and a Sufferer for the Seeds ſake which ſuffers amongſt them, who ſhall wait in hope, believing it ſhall be delivered, and raiſed up to the glory of the Father.

John Copeland.

Alſo Reader, Richard Smith *who is before mentioned, who came in the ſhip with us, and they called our Proſelite, did they commit*

to

to priſon, who though he be an Inhabitant on Long-Iland in that land, and have wife and children there, although they did openly accuſe us of uncleanneſs, (ſuch is the vanity of their Religion, having their tongues unbridled, that to ſpeak truth they have no delight, plainly ſhewing that their Religion is a lye, and the god of this world the Father of it) in going man and women together, running away from our Parents, wives and children; yet ſo great was their fear, and their faith ſo weak, that they would not let him go to his through the Countrey, [for fear of infecting the people with our poyſonous Doctrine, *as they called it*] *but kept him about three weeks in priſon, untill there was an opportunity to ſend him away by water: In which time* John Indicot *Governor, ſaid he was deluded, and therefore he would have him have ſome diſcourſe with three or four godly Miniſters to convince him of his Error; ſo upon the firſt day of the week he asked the Goalor to go to their Meeting, the which he did, and having ſate while the Prieſt had done, he ſpake and ſaid, It was the ſaying of the Governor that I ſhould have ſome diſcourſe with ſome of the godly Miniſters, that they might convict me of the error that he ſaid I was in, ſaying that I was deluded; and ſaid to them all, if there was any ſuch as were godly that could convict him of any error that he held, he was ready there to hear; then the Governor ſaid he did intend it ſhould be in private;* Richard Smith *anſwered and ſaid, it was his deſire it ſhould be in publike; and being inraged at him, they forthwith had him away to priſon again, who after they ſent away by water, as is before mentioned; Yet here ended not their malice, but as it is written,* The wicked ſhall wax worſe and worſe, *ſo they fulfilled it in proceeding to act further wickedneſs upon an antient man whoſe gray hairs is honorable; but inſtead of honoring the hoary head, and riſing up and giving place to him that is grave in yeers, according to the Scriptures they profeſs, they caſt him into priſon the ſame day that they forced the other away; and to pleaſe their God* Mammon, *whom they ſo duely ſerved, fined him ſeveral pounds, as will appear by what here followes.*

One *Nicholas Upſhall*, an old man, an inhabitant of the town of Boſton, who had long waited for the conſolation of Iſrael, the appearance of which he could not finde among the profeſſion of New-England (though they cal themſelvs by the name of the church of

of Christ) having been a member among them for many yeers, & had endeavoured out of his zeal to build a little Babel by them called the Church at the new meeting-house in Boston; but his first zeal not being according to true knowledge, as the second appeared unto him, That God was not worshipped in Temples made with hands, godly indignation rising up in him against that Idol, he would not have left one stone upon another before half forty yeers was expired; for which the pillars upon which the pinacle is built, whereupon Satan stands crying to Christ, Cast thy self downe, wee will not have thee to rule over us, joyned together against him, to cast him out of Covenant, Court and Countrey, and sentenced him to banishment, as hereafter doth appear. This ancient man was much refreshed at the coming of these fo:ementioned people, finding in them that which he desired after, and was much troubled at the cruel actings of the Magistrates and people of Boston towards them; upon the same day the former were put forth of prison, they put him in, who having proclaimed a Law with the beating of a Drum against those people called quakers before the said *Nicholas's* door, he beeing much troubled in spirit with it, seeing their unrighteous dealing against the innocent, did bare witness against their Law, for which he was sent for the next morning unto the General Court, where he spake to them to this purpose, That the prosecution of that Law was the fore-runner of a Judgment upon the Countrey, and therefore in the tenderness and love which he bore to the people and countrey, did desire them to take heed what they did, lest they were found fighters against God; whose love they rejected, and committed him to prison, and fined him twenty pound, and ordered him to banishment within the space of one moneth, and that if hee should return, he should be kept close prisoner untill he did acknowledge his fault in declaring against their Law, which Law hereafter followeth; yet after four dayes was released: And again shewed their inhumanity, to banish an ancient man of about sixty yeers, from his wife and family in the time of winter, although for many yeers had been very sickly, of whom if the Lord had not been more tender then these unmerciful men, hee might have perished; and before the time was expired which

they

they had appointed him for departing their Colony, they sent for him to another Court to reckon with him for not coming to their Meeting, for which according to their Law he was to pay five shillings for every first dayes missing; so they reckoned three pound more that he was to pay upon this account, by which it appears what it is they seek after, who will so soon take occasion to get money, the love of which *Paul* saith, is the root of all evill, which while some have coveted after, have erred from the Faith; which is truly fulfilled in New-England: When the time was neer expired, *Nicholas* went to Sandwitch in Plymouth-Patent, intending there to winter amongst some that were more readier to entertain the persecuted, then to persecute; but the Governor thereof, whose name was *Bradford*, being an envious man, hearing of his coming, sent a Warrant that none should entertain him; but his purpose not being effected, he sent a second special Warrant to bring *Nicholas* to Plymouth; [it is worth observing] An Indian Prince, for so he appears by his speech, hearing of their dealing with this ancient, weak man, called them Wicked men, and said unto him *Netup*, which is to say, Friend, if thou wilt live with me, I will make thee a good warm house; this he spake in his own language, preaching condemnation thereby to the English Christian, teaching them an example of compassion towards the persecuted, whom they of Boston had barbarously banished in the winter season, which are such in those parts, that several have perished in travelling betvvixt tovvn and tovvn, yea vvhere they are not three miles distant, yet vvould not this vile man have this ancient man entertainad by any, issuing out his second Warrant to appear at Plymouth, vvhich is called tvventy miles distant from Sandvvitch: But *Nicholas* not being able to go, vvrote to the Governor, that if he perished his blood vvould be required at his hand; and some of the Magistrates beeing more moderate spirits, spake for him, that he might stay the Winter, so he was permitted: But in the Spring they banished him out of their Coasts to Road-Iland; the habitation of the hunted-Christ, vvhere none of the dumb doggs dare come so much as to lift their tongues for lucre: This vve are Witnesses of, vvho have been sent out of all their Coasts into that Iland,

vvhere

where we ever found a place to reſt our heads when weary we have been, [God reward the Receiver!]

Again, in the yeer 1657. beginning in the ſixth month, There being certain of the ſervants of God come for New-England; and being according to his providence caſt upon a certain Iland lying betwixt the Engliſh and the Dutch, arrived in New-Amſterdam, where the day following certain of the Strangers had drawings forth into the Town and Countrey to ſeek the ſcattered ſeed, two of which declared in the ſtreets, to wit, *Mary Weatherhead* and *Dorothy Waugh*, for which they were apprehended and caſt into miery dungeons apart each from other, where was much Vermine; the which two after they had been there about eight dayes, were had out thence, having their arms tyed, and rods made faſt to them, and two Negroes going with them, untill they came at a Boat which was to go to Road-Iland, into which they was put and carried away.

Again, One *Robert Hodgſhone*, a true and faithful ſervant of God, who hath ſacrificed up himſelf, withall whatſoever was neer and deer unto him for the teſtimonies ſake unto him committed, was moved forth amongſt the Engliſh in theſe parts, to make known unto them the Goſpel of God, which by ſeveral of them in ſeveral parts thereabouts was gladly received and believed, againſt which the Heathen raged, and the people imagined miſchievous things; he being at a place called Hempſteed, expecting to have a Meeting amongſt ſuch as was ſeeking after God, being walking in an Orchard belonging to ſuch as was willing to receive a meeting, there came unto him an Officer, who laid violent hands upon him, and carryed him before one *Gilderſleaue* titled a Magiſtrate, an Engliſh-man; who taking counſel at the baſer ſort of people, committed him priſoner while he rode to the Dutch-Governor, it being in that Juriſdiction, who brought the Fiſcal ſo called, with a guard of Muſquetiers, who took him into their cuſtody, vvho ſearched him and took avvay his knives, and papers, and Scripture-book, and pinioned him all the night and the next day, ſo that he had hardly liberty to refreſh or reſt himſelf any vvay; and they ſearched ſtrictly for thoſe that had entertained him, and laid hold on tvvo Women, the one having tvvo ſmall children, the

one of vvhich fed upon her breſt, and got a cart, and conveyed the vvoman avvay in it, and him they tyed to the hinder part of it pinioned, and ſo haled him through the vvoods in the night-ſeaſon, vvhereby he vvas much torne and abuſed; ſo coming to the tovvn called Nevv-Amſterdam, they looſed the priſoner, and the Goaler led him by the rope vvherevvithall hee vvas pinioned, unto the Dungeon vvhere he vvas caſt, and committed the women priſoners to another place, and there continued them during their pleaſure: At the time of their Court they cauſed the priſoner, to wit, *Robert Hodghone*, to be brought before them, and took his examination in writing, and committed him to the Dungeon again; afterwards they took him forth, and read an accuſation againſt him in their owne language; the words that were interpreted to him by Captaine *Willet* were theſe: It is the Generalls pleaſure, ſeeing you have behaved your ſelves thus, you are to work two yeers at a Wheelbarrow with a Negor, or pay or cauſe to be paid ſix hundred Gilders. Then *Robert* indeavoured to make his defence by way of ſober reply, but was not ſuffered to ſpeak, but taken away, and returned again to the Dungeon, and there kept, no Engliſh ſuffered to come at him for ſeveral dayes; then at their pleaſure took they him out again, and pinioned him, and ſet his face towards the Court-Chamber, taking off his hat, and read another accuſation againſt him in Dutch, which he underſtood not, but many of their own Nation who heard it ſhook their heads at it, and when they had done, caſt him into the Dungeon again; after certain dayes took him forth betimes in a morning, and chained him to a Wheelbarrow, and commanded him to work; his anſwer was, He was never brought up nor uſed to that work; ſo they cauſed a Negor to take a pitch-rope nigh four inches about, and beat him with it untill he fell downe, and they tooke him up again by ſtrength, and beat him untill he fell downe again the ſecond time; it was judged that hee received an hundred blowes; then they forced him up with the Barrow to the Fort before the Governors houſe, and made complaint to him that they could not make him work; ſo hee ſtood chained to the Barrow, and nigh unto the middle of the day, the Sun ſhining very hot, and hee beeing much bruiſed and ſwelled with

blows,

blowes, beeing kept much from food alſo, was very faint, and ſate down upon the ground, waiting with his minde ſtaid upon the Lord, felt his ſtrength and refreſhment, as the oyl of gladneſs, which made him whole; but ſtill by them kept chained at the Barrow untill the ſeventh hour in the night, then looſed and put into the Dungeon untill the morning about the ſixth hour, then taken forth again, and lock't to the Barrow, with a guard ſet upon him that none might come ſo much as to ſpeake with him; beeing kept there untill the ſeventh hour, (as before) and brought forth the next day in like manner, and afterwards looſed, and carried before the Governor, who asked him if he would work, if not, he ſhould be whipt every day: then he demanded what Law he had broken, and called for his accuſers that he might know his tranſgreſſion, and told him, That if he were called to that work by the Lord he ſhould not refuſe it; then thiy chained him to the Barrow again, and told him, that if he ſpake to any one he ſhould be puniſhed worſe; yet his mouth was opened to ſuch as came about him: then they ſeeing that he could not be ſilent, they put him up into the Dungeon, and kept him cloſe ſeveral dayes, two nights one day and an half without bread or water; then took him out very early in the morning to a private Chamber, and ſtripped him to the waſte, and hung him up by the hands, and tyed a great logg to his feet, that he could not turn his body, and ſet a ſtrong Negor with rods, who laid many ſtripes upon him both backward and forward, wherewith he cut his fleſh very much, and drew much blood upon him; then was hee looſed and put into the Dungeon, too bad a place for ſwine, being a ſtinking hole and full of Vermine, not ſuffering any to come and waſh his ſtripes, and within two dayes took him forth again, and hung him up as before, the Goaler being very drunk forced another Negor to lay many more ſtripes upon him; and ſeeing no end of their cruelty, ſpake to the Fiſcal to give him ſome time of conſideration, and to ſuffer ſome Engliſh to come unto him; which vvas granted: An Engliſh vvoman came unto him and vvaſhed his ſtripes, vvho ſeeing him brought ſo lovv of body, ſpake to her husband that ſhe expected that he could not live untill the next morning; the vvords took ſuch impreſſion upon him, that he

vvent to the Fiſcall, and proffered him a fat Ox, if he vvould ſuffer him to come and be at his houſe until he vvas recovered; but the Governor vvould not, except the vvhole fine vvas paid; which many gladly vvould have done; but the priſoner could not conſent to it: for vvithin three days that they had vvhipped him, he vvas made ſtrong as ever, and free to labour, vvhich vvas a great torment to them, their ayme being altogether to get money; And a great trouble to many both Dutch and Engliſh, that he could not conſent for them to pay the Fine, but chooſed rather to vvork then to be burthenſome to any, ſuch vvas his innocency; neither could he eat the Governors bread except he did vvork for it, although little beſides vvas ſuffered to be brought to him; tender people vvere troubled at the courſeneſs of his food, it being ſuch as vvherevvithall they fed their Slaves; but he chooſed rather from a contented minde ſo to do, ſeeing he vvrought for it, then to be burthenſome or troubleſome to any ſort of people vvhatſoever; for his ovvn labour in the Lord vvould have afforded him food ſufficicient, but he could not ſuffer it, ſeeing the Dutch lying in vvait daily againſt the Engliſh that lives under them hovv they might inſnare them, they being kept in great bondage and ſervitude by them, as hereafter you vvill further underſtand; this being the ſubſtance taken out of his ovvn true relation given under his hand, *Robert Hodgſhone*,

Reader, *There being an intire neerneſs betwixt the fore-mentioned ſufferer & me, for whoſe innocency ſake I cannot hold my peace, we having been partakers of the ſpirit of life and love together ſeveral dayes and yeers, and baptized we have been into many tryals, which hath cauſed us for the comfort of each other to communicate what might adminiſter ſtrength unto us; And I perceiving that many have ſcrupled at this my brothers working, I ſhall impart unto thee what grounds he gave me for it, when by the Fathers will we were brought together again in the ſtrange Land; the which thing I dare ſay he did in as much innocency (in his meaſure) as* Paul *did in conſenting to be let down the wall in a basket, or the ſpies flying from the Harlots houſe upon the wall; for when he called unto them for a time of conſideration, in which he committed himſelf for counſel wholly to the Lord God, he told me that the Word came unto him,*

work,

Work, thou ſhalt know more of my minde then ever thou haſt done, and this is according unto what he formerly ſaid unto the Governour, that if the Lord called him to work he ſhould not deny it; here was the Lords call, and his ſervants anſwer, for which I am ſure he loſt not his reward, nor I mine, in lending my ſhoulder, for Moſes *to lean upon, when I ſaw that raging enemie Amalek riſing up againſt him, who was delivered ont of their hands, with honour, contrary to their expectation, not paying them one penny, nor none for him; but for his faithful ſuffering in this ſad condition for ſeveral weeks, the Lord alone wrought his deliverance,* H. Norton.

Part of the Relation given in by ſuch Engliſh as are grievouſly oppreſſed under the Dutch government in New-Holland: A Declaration to all the World of the perſecuting ſpirit, how it hath manifeſted it ſelf in theſe parts of *America*, againſt the people in ſcorn by the wicked called *Quakers*, (as is wel known to hundreds, of their ſavage and unheard of cruelty to *Robert Hodgſhone*, which I doubt not but you will have a true Relation of, beſides priſoning and baniſhing others which came out of *England*, beſides the Inhabitants that were honeſt, and could not conform to the times unjuſtly to pleaſe men, who were hardly dealt withall by the *Dutch*, becauſe they entertained theſe people called Quakers:

There being many Engliſh amongſt us, who fled away from under the perſecuting ſpirit bearing Rule in the United Colonies in New-England, *the Author himſelf being an eye-witneſs of it, unto whom the Dutch Governour ſaid, ſpeaking againſt Liberty of Conſcience, in the hearing of* John Townſend, Richard *and others, That the liberty of his Brother* Henries *Conſcience was in his breaſt, and withall ſtruck his hand on it, this was on the eleventh day of the ſeventh month,* as ſaith the Author: *Alſo the ſaid Governour ſent forth to prohibite any for entertaining Quakers on the penaltie of fifty pounds ſterling, for every tranſgreſſion, although it were but one perſon one night, and for the incouragement of baſe ſpirits to inform, they were to have a third part, and to be concealed, notwithſtanding many of us did entertain them willingly, ſuffered them to ſpeak in our houſes, for which ſome were impriſoned, and ſome fined, as* John Tilton, Joan Chatterton, *and* Henry Towaſend, *judged by the Governor to pay 500 gilders, caſt into priſon, and threatned to depart that juriſdiction,*

about

about the 7. of the 6. month (1658) with Tobias Feak *and* Edward Hart, *who were Englishmen and Officers in a town called* Flushing *in the new Netherlands on Long Island, because they could not prosecute the Dutch governors Order against the Quakers in that Town; there Consciences ingaging them otherways which they certified by signing a letter to the foresaid Governour giving him grounds sufficiently for what they did, were kept in prison according to their wills in a wicked and cruel manner? Again, the foresaid* Henry Townsend *being called before the Governour and Court, they demanded of him if he would pay the Money, who answered that his person and estate was under their hands they might take it if they would, but he would not pay it them; then might he speak no more, but forthwith cast into prison, because he could not consent to the giving away of his estate unjustly; although it were in the middle of the eleventh month (1657) (a cold time of the yeer) on the ninth day of his imprisonment, he was moved to write to the Governour and Fiscal, that he could not pay the money upon that account, although he lay in an irksome prison, and of a weakly constitution and sickly, besides the cry of his wife and small children, yet did he prohibit her and his friends from giving them any thing being fearful to wrong a tender Conscience, but the time of the year being so cold, that his wife and friends was in fear that he should have perished there, besides the necessity of his being at home, which thing lay very sad upon her, so that she with his Friends took a pair of Oxen, and a Horse although he had no more, and gave them to the persecuters to free him ont of their hands. Much more of their cruelty I might truly relate, but for being tedious to the Reader; this is truth as attests* T. H.

More of their names we see in wisdome not meet to publish in Print, because of the crueltie of the Dutch, but rather keep them hid; But if any in Authority in England *should call us to question for it, who out of bowels of mercy would labour to relieve their imbondaged brethren. I the Relator, with several others, who are Witnesses of this thing to be truth, shall count it a small matter to confirm it for their redemption who were Labourers amongst them in the Lord, Called,*

Robert Hodgshone, Humphrey Norton.

THE

THE ACCOUNT OF Cruelty, the Profeſſor's Pride, and the Articles of their *Faith*; WITH Their *Proceedings* beginning in the ſixth month of the yeer, 1657.

After our landing at Road-Iland according to the will of God, where we were gladly received, when others inhumanely thruſt us avvay from them, as may be ſeen in vvhat here follovvs.

We tvvo, *Chriſtopher Holder* and *John Copeland*, vvas moved of the Lord to go to an Iland called Martins Vineyard, vvhereof *Thomas Mabo* vvas then Governor, in vvhich place is many Indians, and coming there on the ſixteenth of the ſixth moneth 1657 vve vvent to their Meeting, and after the Prieſt *Thomas Mabo* (the Governor's ſon) had done his ſpeech, one of us ſpake a fevv vvords, and then vvas both of us by he Conſtable thruſt out of doores, and forthvvith the doors vvere ſhut; yet going thither on the later

later part of that day, after some dispute with them we departed; but on the morrow the Governour with the Constable came to us, who after some words with us, required us to be gone off the Illand; our answer was, in the will of God we stood to go as he made our way for us, but he being not satisfied with this Answer, hired an Indian to have us away, saying, that it was the will of God that we should go to day, and required money of us to pay the Indian for carrying us, but we seeing little of our going that day, did say that we could not pay the Indian, forasmuch as we did not hire him, nor set him on work; then he commanded the Constable to search for our money, who accordingly did, and took from us nine shillings, which when they had so done, delivered us into the hands of the Indians to have us away over the water in the main Land, (in one of their Cannons which is a piece of a tree hewed hollow) who forthwith had us away from them, where we remained among the *Indians* three days, till there was a calm season to have us over the Sea which was about nine miles (a great Sea for such a small Vessel) all which time we received no small love from the *Indians*, the like we could not receive from the ENGLISH for what we eat we could not perswade him whom we were withall to take money for it, he saying that we was strangers, and *Jehovah* taught him to love strangers: So on the 20 of the sixt moneth 1657. we were landed on the other side: and coming to *Sandwitch* a town in *Plymouth* Colony we were gladly received by many; yet great was the stir, and noise of the tumultuous Citie, yea all in an uproar, hearing that we who were called by such a name as Quakers was come into those parts: A great fire was kindled, & the hearts of many did burn within them, so that in the heat thereof, some said one thing, and some another; but the most Part knew not what was the matter; yea so it is in truth, our God went before us, whose presence was and is with us, compassing of us, whose dread took hold of them so that their hearts failed them for fear of those things which was coming upon them: So after we had been at *Sandwitch*, some small time, we passed to New *Plymouth*, and being at the Ordinary there, *Thomas Southworth* one of their Magistrates of that Town, with several of their Church-members came to

us,

us, who after a long diſpute required us to be gone, and on the morrow early was the under Marſhal ſet to keep us from going away, into whoſe hands we were committed Priſoners by *Thomas Southworth*, before whom with one *John Alden* a Magiſtrate in the next Town was we called the ſame day, who after examination, from whence we were, and why we came thither? and ſuch like queſtions, which were anſwered, and they having nothing in juſtice againſt us, yet required they of us to be gone out of their Colony, telling us, they had an Order or Law that we ſhould not ſtay there; we required to ſee it, but they would not ſhew it us, telling us that we were at liberty, ſo we returned unto the Ordinary again; yet in the morning early was the Conſtable ſent by word of mouth from them to keep us from going to *Sandwich*; unto which place we told them the day before, we could not be free to paſs out of the Colony till we had been there, finding the Lords drawings; ſo thither again, as we were paſſing the Conſtable ſeized on us, and had us out of the bounds of *Plimouth* Town, towards *Road Iſland* ſix miles as he was commanded, who leaving us, we ſoon turned to the place before mentioned, whither we came, ſome of the people being ſet againſt us; eſpecially the Teachers made an unrighteous complaint to the Governour *Thomas Prince* by Name, whoſe ear being open to the wicked (but ſtopt to the cry of the juſt as may hereafter appear, by adding iniquity to oppreſſion) did cauſe us to be brought before him, who finding nothing againſt us, yet for being only called *Quakers*, did require us to depart, the which thing ſtanding in the will of God we could not do, and ſo did anſwer him; then he to anſwer the unrighteous complaints made againſt us, and falſe charges, as deceivers, *&c.* whoſe great cry was, Help O Governour, help us againſt theſe *Quakers*, that are now come amongſt us, and ſecure them and ſend them away from us; in anſwering to which cry he was not ſparing to uſe his power, by ſetting his hand to write an unjuſt Warrant, accompanied with lyes, calling us extravagant perſons and vagabonds, giving charge to apprehend us in the Name of his Highneſs the Lord Protector, (whoſe name they labour to defame, as upon due conſideration will be found and plainly ſeen by what follows) and bring us to *Plymouth*, which accordingly was done, and we apprehended

and kept Priſoners by the Conſtables Deputie; who being demanded a copie of the Warrant, a friend that ſtood by ſaid it was a uſual thing to give a Copie of it, if required, was afterward for ſo ſaying fined 10 ſhillings; when to *Plymouth* we were brought, where was then ſitting the Magiſtrates hereafter named, we ſtanding before them, the power of the Lord being over them, they ſaid little to us, only told us of a Law that they had whereby we were not to ſtay in their Colony; we required to ſee it, th y anſwered, it was ſufficient that they ſaid it, and would not ſhew it to us; ſo after ſaying that they did beleeve that we did not know that they had ſuch a law, yet required us to depart, the which thing we could not do; they proceeded to ſentence us, threatning of us if we came again, they would exerciſe the Law on us which is for Vagabonds: So they ſtill kept us Priſoners committing us into the Conſtables hand, and wrote a Warrant, a true Copie is as followeth:

New Plymouth *to the under-Marſhal of the Jurisdiction of* Plymouth *afore ſaid.*

Whereas there hath been two extravagant perſons profeſſeing themſelves to be Quakers at the Town of Plymouth, who according to order may not be permitted to abide within the liberty of our juriſdiction. Theſe are therefore in the Name of his Highneſs the Lord Protector of England, Scotland and Ireland, to will and command you forthwith on Receit hereof, to convoy the ſaid perſons, *viz.* Chriſtopher Holder and John Copeland, unto the utmoſt bounds of our Juriſdiction: Whereof fail not at your peril:

Dated at Plymouth the 31 of Auguſt, 57.

Thomas Prince Governour.
John Alden.
Joſiah Winſlow.
Thomas Southworth.

The which Warrant was put in Execution by the under Marſhal on us, who did have us out of the Juriſdiction vvhich vvas fifty miles to Road Iſland, ſo he left us on the ſecond of the ſeventh moneth, 1657. vve then going to it, and that none may queſtion the truth which is here in ſhort related, we ſhall be ready to confirm it, who are true Witneſſes of it, whoſe Names are here ſubſcribed, *Chriſtopher Holder, John Copeland.*

Thus

Thus by what is here mentioned may plainly be seen how unchriſtian like we were entertained this being the truth of the dealing we have met with from a profeſſing people, (who once was perſecuted, but now are turned perſecutors) perſecuting us for this cauſe only for ſeeking out and viſiting the ſeed of God, according to the will of our heavenly Father, which is our delight ſo to doe, who alone is our peace and ſtrength for ever.

Again, *Humphrey Norton* a ſervant of God being by him moved to go and viſit his ſeed, in the aforementioned Patent of *Plymouth*, and alſo had drawings to their Colony Court, but before their ſitting was apprehended with a lying Warrant, ſuch as the ſame Governour uſed unto the reſt, calling us extravagant perſons, which after being brought priſoner to their Colony Town called *Plymouth*, and kept ſeveral days Priſoner without *Mittimus*: Or any other thing in that nature delivered unto him, he ſeeing that their intent was to continue him in that kinde, until their Country and Court had been reduced, and he dealt withal underhand, ſent unto the Governour and Magiſtrates after this manner: Seeing you have apprehended me publikely as an evil doer, and hath continued me contrary to Law, Equity, and good Conſcience. I require of you a publike examination, and if found guilty, publikely puniſhed, if not, cleared: Which forthwith was done, and he brought before them, and after a certain ſpace in Examination and Reaſoning, their Magiſtrates at that time being many of them moderate, which ſince ſome hath withdrawn, and others hardned, as hereafter you will further underſtand; but their Governor (to wit) *Thomas Prince*, like unto a mad Dog, ready to bite at every one that croſſeth his way, told me, that I could not prove by Scripture that that light which lighteth every one was ſufficient to ſalvation, and with all his ſtrength ſtrove to carry it; ſo to manifeſt his blindneſs, and to ſatisfie the ſimple, ſhewed him in expreſs words, *That the grace of God that bringeth ſalvation had appeared unto all men*; and Chriſt ſaid, *his grace is ſufficient*, this little grain at that time ſtopt the Lions mouth; which when he could finde no tranſgreſſion againſt him, cauſed him to be turned forth, and after ſhort ſpace called in again,

and ſentenced him to baniſhment, in the like manner, and by the ſame man that they did the two before mentioned, *C. H.* and *R. C.* he having laid it to the conſcience of *Thomas Prince*, whether it were to do as he would be done unto, yea or nay; to give unto a ſtranger whoſe face he never ſaw, the name of an extravagant perſon, and put the proof upon him, and asked him if he were not once a ſtranger in that land himſelf, and how he would have taken it, if one had told him that he had been an extravagant perſon; ſo after his departure, they invented ſeveral lyes againſt him, and entred them upon their lying Record, as hereafter you will further underſtand.

At that ſame time and againſt that ſame Court, it being about the beginning of the eighth Moneth (57) ſummoned they *Ralph Allin*, with *William Newland*, (Inhabitants in *Sandwitch*) men fearing God, and of a good report, to appear at *Plymouth*, to ſerve on a Jury, (which was 20 miles diſtant from them) and not being unwilling to find cauſe of crime againſt *Ralph Allin*, they ſummoned him to ſerve on the high and petty Juries at one and the ſelf ſame time; ſo that hereafter you will with me find out the end of this Enmity; ſuch was their Innocency, that in obedience to their Order they went, and manifeſted their willingneſs to ſerve their Countrey, ſo that they might do it without ſwearing, (which for conſcience ſake they could not) but the Governour would not, except they would ſwear, and break the doctrine of Chriſt, which they refuſing was diſmiſſed, after requiring them further to attend the Court; for this ſee how this unrighteous Ruler ſerved them; I cannot compare it better then like unto a malicious Dame calling in her Dog, he having done then no harm, concludes it is to dinner, but having not formerly done her will, forthwith takes him and hangs him; or at leaſt delivers him up to one appointed to that end. For they being called again the ſecond time, were accuſed for keeping diſorderly meetings in their houſes, which was not mentioned unto them at firſt, although thereunto none but their neighbours and Friends did repair to wait upon God, ſaving ſuch as they ſent to diſturbe them, who had alſo threatned them with Fines, both perſons and

places

places where ſo they did, as hereafter you will further underſtand, for which theſe men were there fined and required to finde Sureties for the good behaviour, (upon the penalty of 80 l.) for ſix months, which they refuſing, it being a thing tending to the worſhip of God, and the wronging of their conſciences, and granted in the Inſtrument of Government, (a priviledg of great price, and higher value then to be parted from upon ſuch baſe terms) yea ſuch was the Nobilitie of thoſe two men, that they choſe rather to ſuffer then to be ſcared, or deceived of it; for which they were committed to the chief Marſhal, where they were continued, betwixt 20 and 30 miles from their wives and ſmall children, they having many, with relations and occaſions, and upon great charge and expence, they being ſentenced by the Governour, to pay five ſhillings at their commitment, and five ſhillings at their releaſement, and five ſhillings every day whilſt they were there continued, which was until the firſt Month (58) and longer by his Order; before the middle of which time, they were proffered by the Magiſtrates, if they would neither receive nor hear the Quakers (as they call them) they ſhould be forthwith releaſed, which they not entring into Covenant to the denial of Chriſt and his Meſſengers, were continued near five months priſoners, the fine alſo they levied, taking from *William Newland* one heifer, valued by them at 27 ſhillings, but was better then thirtie ſhillings, the other having been wickedly fined formerly, and overplus taken, which they detained; therefore judge ye, if they intended theſe men for Jury men. Reader thou mayeſt underſtand, that their Marſhal was a moderate man, and finding in his priſoners the like, referred himſelf unto them, they having teſtified againſt the Governors Order, yet ſatisfied they him according to content, being neither free nor willing, to eat his bread for nothing.

Again in the eleventh month (57) two of the perſecuted people, called *William Brend*, and *John Copeland*, coming to a Plantation (in the aforeſaid Patent) called Scituate, being received there by one *James Cudworth*, who was then one of their Magiſtrats, and alſo one of their Captains, but he being one then that could not perſecute, they quickly put him out of

of place, which whileſt they were there in the Winter ſeaſon; there came one with a Warrant (which he had fetched ſeveral miles in a cold night) from *Joſiah Winſlow*, ſo had envie filled their hearts, that he with others haled them forth of the houſe, and with them a woman-Friend *Sarah Gibbins* by name, not regarding the ſeaſon, although there was then two Magiſtrates in the Town, the one of which was a grave, old, ſober man, and of a tender conſcience, called *Timothy Hatherly*, who when he ſaw it, ſaid that Maſter *Envie* had procured that, and gave another unto the Strangers by way of protection, and delivered them at that time out of the hands of the wicked, and kept himſelf alſo from innocent blood, which Order followeth in this manner: These are therefore to any that may interrupt theſe two men in their paſsage, that you let them paſs quietly on their way, they offering no wrong to any:

Timothy Hatherly.

This ſame old man after the ſigning of a Warrant for the commitment of *William Newland*, and *Ralph Allin*, (which I am ſatisfied he would not have done, but that their Governour being a wretched man overpoured him) was taken ſick, and as I am informed nigh unto death in which time he did declare, That there was nothing that lay ſo hard upon his ſpirit that ever he had done as that did, and were it to do again, ſaid it ſhould not by him be done, which manifeſtly ſince hath made it appear, having deſerted their Court, and alſo ſeeing their proceedings ſo corrupt and cruel, to ſit, although they beſought it of him (as I am informed) yet theſe two before mentioned, notwithſtanding his endeavouring to protect them, and thereindeavouring to make their way accordingly, coming through the town of *Plymouth*, were purſued by a Magiſtrate *Thomas Southworth* by name, who cauſed them to be apprehended by an Officer, and brought them unto ſuch a ſort of Examination as is uſuall with them, and were ſentenced by them to be ſeverely whipped, becauſe they could not promiſe to depart their Colony within forty eight hours, although they denied it not, but the promiſe was contrary to their conſciences, having committed themſelves wholly to the diſpoſing of their Father, and their will and time being in his hand; alſo to leave their adverſaries

ſaries without excuſe, they pleaded the Protectors (ſo called) Inſtrument of Government; but that was of no value with them, but altogether ſlighted, and bid them look to their ſentence, which was both of them to be whipt; *William Brend* for ſaying unto one of them who accuſed them for being falſe prophets, told him he lyed; and the other for ſigning a Paper wherein it was ſaid, *John Aldens* head ſhook, and his knees trembled; they having nothing againſt them, took theſe occaſions, although for the firſt, nor yet the ſecond would they produce any Law that was tranſgreſs'd, neither the paper wherein it was ſo ſaid; yet in the Winter-ſeaſon did they ſtrip them both, *William Brend* being a man of great years, yet not regarded, (yea, true it is, that the unjuſt knows no ſhame) but cauſed him to be whipt with ten ſtripes, and the other with twenty two, backward and forward, drawing blood off of breaſts and arms, at which one *Edward Perry* (an Inhabitant of the Collony) could not but teſtifie againſt their cruelty, for vvhich one of the Magiſtrates called him their fool. Again, the ſaid Magiſtrate that cauſed *William Brend* to be vvhipt for ſaying, Thou lyeſt, being charged by him to ſeek after our blood, ſaid to *William*, Thou lyeſt; vvhereupon *John Copeland* laid it before them, Whether by the Lavv of Equity (for ſo ſaying) he deſerved not the ſame thing? But Equity cannot enter vvhere Truth is not in place; yea, of both the eye and ear of Equity, they are blind and deaf, yea, even ſo deaf as thoſe vvho vvill not hear.

Thus Reader thou may ſee hovv far the Account of Cruelty is given, this being a true Relation, though far ſhort of vvhat they have done, as you vvill ſee by their Lavv, and vvhat hereafter follovvs; ſuch is their impudency, that inſtead of being aſhamed for vvhat they have done, they have followved their elder Siſter *Boſton* in her Abominations, and made a lavv vvhereby they rob vvith violence, and ſhed the blood of the innocnet.

This is a Copy of their Lavv made at Plymouth, in the firſt Month, 1658.

Whereas there hath been ſeveral perſons come into this Government

vernment, commonly called Quakers, whose Doctrines & Practices manifestly tend to the subverting of y Fundamentals of Christian Religion, Church-Order, and y civil Peace of this Government, as appears by the Testimonies given in several Depositions, and otherwise; It is enacted by this Court and the Authority thereof, That no *Quakers*, nor persons commonly so called, be entertained by any person or persons within this Government under the penalty of five pounds for every such Default, or be whipt; and in case any one should entertain any of those persons ignorantly, i he testifie on his Oath that he knew them not to be such, he shall be free of the aforesaid Penalty; provided that he upon his first discovering them to be such, do discover them to the Constable or his Deputy.

It is also enacted by the Court and the Authority thereof, That if any Ranter or *Quaker*, or any person commonly so called, shall come into any Township within this Government, and by any person or persons be known or suspected to be such a one, the persons so knowing or suspecting him, shall forthwith acquaint the Constable or his Deputy on pain of Presentment, and so lyable to censure in Court, who forthwith shall diligently endeavour to apprehend them, and command them to depart out of the Township and this Government: And in case any such person delay or refuse to depart, then the said Constable or Deputy shall apprehend them or him, and bring him or them before the Magistrate in their Township, if there be any; & where there is none, to the select men appointed by the Court for that purpose, who shall cause him or them to be whipt by the Constable or his Deputy, or pay five pounds, and then conveyed out of the township; and the same course to be taken with every of them as often as any of them transgres this Order; in case of extremity for harbour or Food, the Constable or his Deputy shall relieve them for their Money; Provided they suffer not any person or persons to resort unto them whilest they are under their Custody.

And forasmuch as the Meeting of such persons (whether strangers or others) proveth to the destructing of the Peace of this Government, it is therefore enacted by this Court, and the Authority thereof, That henceforth no such Meeting be assembled

bled or kept by any perſon in any place within this Government, under the penalty of 40. s. a time for every Speaker, and 10. s. a time for every hearer, and 40. s. a time for the owner of the place that permits them ſo to meet together; and if they meet together at the Silent (ſo called) then every perſon ſo meeting together, ſhall pay 10. s. a time, and the owner of the place ſhall pay 40. s. a time.

Foraſmuch as it was ordered at June-Court laſt, that all ſuch as were houſe-keepers, or at their own diſpoſe, that were not freemen, and have not taken the Oath of Fidelity to this Government, ſhould take the ſaid Oath by the time then preſcribed or to be fined to the Collonies uſe the ſum of five pounds; And whereas divers perſons notwithſtanding all patience and long forbearance, refuſe to take the ſaid Oath, and yet make their reſidence amongſt us, it is therefore enacted by the Court, That every ſuch perſon or perſons ſhall every General Court be ſummoned to make their appearance thereat, during the time of their abode in this Government; and if any ſuch perſon or perſons ſhall refuſe to take the ſaid Oath, ſhall be fined the ſum of 5. l. to the Collonies uſe. Whereas the multitude of Free-men is but ſmall, and the Inhabitants of the Townſhips many more, who have equal Votes with the Freemen in the choice of Deputies, who being the Body of the Freemen repreſentative, together with the Magiſtrates, have equal Votes for the enacting of Laws, who by weakneſs, prejudice, or otherways, it hath or may come to paſs, that very unfit or unworthy perſons may be choſen, that cannot anſwer the Courts Truſt in ſuch place; It is therefore ordered, That at ſuch Coures as Magiſtrates and Deputies are to act in making Laws, and being aſſembled, the Court in the firſt place take notice of their Members, and if they find any unfit for ſuch a Truſt, that they and the reaſon thereof, be returned to the Town from whence they were ſent, that they may make choice of more able perſons to ſend in their ſtead, as the time will permit.

Whereas it hath been an ancient and wholeſome Order, bearing date, &c. That no perſon coming from other parts, be allowed an Inhabitant of this Juriſdiction but by the Approbation of the Governor or two of the Magiſtrates at the leaſt, and that

many persons contrary to this Order of Court crept into some Colonies, which are, & may be a great disturbance to our more peaceable proceedings: Be it enacted, That if any such person or persons shall be found, that hath not, doth not, nor will not apply and approve themselves so as to procure the approbation of the Governor and two of the Assistants, that such be enquired after, and if any such person shall be found, that either they depart the Government, or else that the Court take some such course therein as shall be thought meet.

It is enacted by the Court, That henceforth no publike Meeting shall be set up, but such as the Court shall approve of.

This Law is crusht and broken, and instead of it they have made another new babble.

Reply; Reader, to answer the body of their Rabble, I shall not, but so much as I do answer, it shall be according to truth, if God permit.

Whereas they say, *That the Doctrines and Practices of the Quakers, tends to the subversion of Christian Religion, Church-Order, peace of the Government, as appears by the testimonies given in several depositions.*

I answer; Reader, Judge thou with that of God in thee, what fundamentals of Religion, Church-order and Government theirs are, seeing that against ours the gates of hell cannot prevail, our Religion, Church, and Order, being all setled and established upon the same, without persecution, bloodshed, or false Oaths, which they term Depositions.

And seeing that out of disdain they rank us with the Ranters, whose lives leads to the same loathsomness as doth their own; I shall onely turn the term upon their heads, and leave it.

Again, examine thy self if ever thou heard a company which called themselves a Court, who by one consent appointed select men to see the innocent whipt, (which is no other then select Whippers) I appeal to that of God in every man, if ever they heard the like appointment made against dogs, or any other creature which is far below man.

Their

Their ſecond part of this I commit to the conſideration of *Richard Crommel* and his Council, whether this Law of theirs, or his Inſtrument of Government, muſt have the preheminence; and whether it ſtands not upon him either to ovvn or diſovvn ſuch Laws ſo bound up with ſuch forfeitures, & (as they ſay) is done in his Name, which if his Name vvere Chriſts Coat, he could not, nor vvould not ſuffer it to be ſo rent. In their 3. part, vvhere they ſpeak of ſuch as have not taken their Oath of Fidelity, (as they call it) I remember when I vvas before them, they put it upon me to anſvver, Whether the Scriptures vvere uot the Rule of Life, and ground of Faith; My anſvver vvas, Nay; neither can you prove it by the Scriptures, to be either the Rule of life, or ground of faith: The Governor brought that Scripture, *They are able to make wiſe unto ſalvation, through faith in Chriſt Jeſus*; from whence it was made appear in the preſence of that people, That Jeſus was both the Author and Finiſher of Faith, and Rule and Guide of life, which made a ſtut in the Houſe. Aftervvards the Governor proffered me (in words) their Oath of Fidelity, the which I put upon him to prove by Scripture that ever he heard of ſuch an Oath, and ſo it was left. And vvhereas they ſpeak of divers perſons reſiding amongſt them, not having taken the oath, *&c.* All thoſe perſons (to the beſt of my knowledge) (who have been often amongſt them) is this forementioned *Ralph Allin*, vvhoſe Father (ſo far as I know) dyed in that Townſhip, vvhere this his eldeſt Son, vvith ſix Brethren and Siſters, all, or moſt of them have continued in the ſame Town and Collony above twenty years, their Father and they being both of good report, yet have they endeavoured to baniſh, ruinate and undo him, vvho hath at leaſt eight, nine, or ten children, and all this for riſing up, and cannot lye at the feet of their god Mammon.

Their fourth part alſo, I ſhall leave to the conſciences of the Rulers therein concerned, to take notice how they labour to caſt the innocent (who are engrafted into Chriſt) out of Court and Countrey; finding Jeſus ſuch an Inſtrument of Juſtice, and ſuch an Enemy to Hell, and the Powers therof, the Devil doth what he can that he may not have the overſight of his

proceedings, therefore ſaith he. (being aſſembled in the firſt place) Take notice of the Members, &c.

Again, their fift part alſo I commit to the ſame conſideration, what an ancient and wholeſome pill it is, bearing date neither from time nor place, ſo that its riſe is neither from beginning nor end, and its intent is accordingly, vvho will not ſuffer a forreigner to have a reſt in their borders, neither place in Houſe, Court, nor Countrey, vvithout the conſent of ſuch as in their Act is mentioned, the whole World lying in Wickedneſs, the Devil being god and guide therein, the Rulers are bent that the ends thereof ſhall never be redeemed to become the kingdoms of our Lord, and of his Chriſt; therefore do they eſtabliſh ſuch ancient Antidotes as this, which they have digged out of the bottomleſs pit, for which they are aſhamed to bring their black proof. Theſe ſeveral perſons again herein mentioned, is this ſame *Ralph Allin*, whom for ſeveral years they have envied, and maliciouſly uſed, having renewed this laſt year againſt him this Antidote, thinking thereby to cover their malice and wickedneſs, for which God will plague them; if there be any more, it is ſuch as are one with him, who cannot bow their knee to *Baal*; You may alſo underſtand by their laſt clauſe, that it is one with all the reſt, that no place, nor peace, nor comfort, union nor ſociety, muſt the people of God have under their Government, it being altogether againſt God & Chriſt, true Church and its order, life, power and ſpirit. This Teſtimony have I ſealed amongſt them with my blood, and God is my record at this day, it is true therefore as the Wicked make void the Law of the Righteous, even ſo doth the righteous make void the Law of the Wicked, and reconciliation betwixt them there cannot be, ſaith *H. N.*

Again, here follows the practice and exerciſe of this Law, with the Parties and Cauſes which ſuffered under it; if this Law had had ſo much as the ſhew of good things to come, they had put an end to it before its beginning; for before this they had left ſacrificing Goats and Calves, and offered up two poor ſheep in ſacrifice upon their Altar-Stocks, (to wit)

William

William Brend, and *John Copeland*, as by what is written before you may understand.

The Sufferings of Humphrey Norton, *and* John Rous, *at their June-Court*, 1658.

I *Humphrey Norton* being in Road-Island, certain dayes after my sufferings at New-Haven, the Lord God did accompany me with this cry two dayes together, or more, *Bonds abides thee, Bonds abides thee*, and presented before me Plymouth Patent, and their Court, which according to his Will, and in obedience to his Spirit I went (with my beloved Brother, *John Rous*) into that Patent; and seeing and hearing of the sufferings inflicted upon the people of God inhabiting there, with the wrongs, sufferings and abuses sustained by me and others of the servants of God, I drew up these particulars following, and sent them before me to the Governor and other of his Assistants the day before, that so they might not be unacquainted with the matter; which when I came there (according to the Will of God as he had shewed me) I was taken up in the street and cast into Bonds, according to the malice of the Devil; And when I came before them with my yokefellow *John Rous*; they asked us upon what grounds we came into their Collony, and would neither acknowledge nor deny the receiving of my grounds, neither would they receive them from me, and cause them to be read, nor suffer me to read them, but sent us back to prison without Mittimus, (as they call it) Bill of Charge, or Copy of their Law; no Justice could we have from them (no more then two sheep that is to be judged by a company of Wolves) but we have learned to bear it with patience, knowing that our fore-runner was so dealt with before us by the same generation; and having pass'd their unjust Sentence on us according to their Wills, they brought us to the Stocks, where after prayer and saluting each other in publick, the people gave reverence with astonishment; the Executioner coming to put off our Clothes, was bid to have patience, and he should see that we could give our backs to the smiter, which being done, he laid

laid upon us thirty eight ſtripes, being told by the ſtanders by: After this was done (ſaluting the life which appeared in the leaſt meaſure in any) we returned in the glory of true ſufferers, kept far from tranſgreſſion, but in truth, for not departing out of their Colony when their Conſtable (ſo called) commanded us, having the grounds here following to make good.

1. I who am called and choſen of God to bear the Teſtimony of Jeſus (the Word of God) againſt all unrighteouſneſs and oppreſſion in all ſorts of people whatſoever, having formerly been in this Colony, and before your Court held at Plymouth, and being cleared (ſo far as I remember) without the leaſt clauſe of the tranſgreſſion of any Law of God whatſoever, laid to my Charge, the which I charged upon you after my Tryal, by vvay of falſe Impriſonment, and required thereupon to know who might diſcharge the houſe vvhereunto I was confined; the anſwer was made (as I remember) by *John Alden* Magiſtrate, after asking me if I had Silver, told me it ſhould be left to my freedom whether I vvould do it, or leave it unto them; ſince which time (and in my abſence) I am informed that I am recorded in your Court Book for being convicted of ſeveral Errors, and at that time neither the Convictions nor the Convictors mentioned to me, as the grounds before mentioned makes manifeſt.

2. Again I am informed that it is given and received in upon Oath againſt me, That I have held forth, and therewith ſtand charged in your Court-Book for ſome unſound and untrue Doctrines.

3. I require it of you, that ſuch as hath given Oath againſt me, with all ſuch as were eye and ear-witneſſes, by whom theſe things were ſpoken, may appear before me and you, face to face.

4. I am unſatisfied touching the ſufferings ſuſtained by *William Brend* and *John Copeland*.

5. The injuſtice and unparalled means uſed againſt us the ſaid people for the depriving and diſappointing of our peaceable meeting together to wait upon God in the way of his Worſhip, according to the life and practice of the Saints and

holy men of God declared of, and holden forth in Scripture.

6. The Impoſitions of Fines, Taxes and Oppreſſions laid upon the people of God in theſe parts.

7. To know the ground of your late Laws whereby you do theſe things against them and us; and to hear it made forth how any that fears God, and profeſſes him in the leaſt meaſure, can be bound by Oath or otherwiſe, to execute or proſecute the ſaid Laws with a ſafe conſcience.

8. Whether you will not grant unto us who are by the ſcorners called *Quakers*, and all other free-born Engliſh men, the liberty and exerciſe of a pure conſcience, (*Proviſo*) That this Liberty do not extend to liſcentiouſneſs in the leaſt meaſure.

9. Whether it doth not ſtand good in Equity and Juſtice, That ſuch as will have ſuch a Miniſtry as muſt be upholden by Tythes, or Hire, or Gifts, or Rewards, and ſaith it is their conſcience to have ſuch, Whether they onely ought not to uphold them? And ſeeing you have, and may have this liberty, Whether you will not grant that ſuch as have a Miniſtry freely received from the Lord, and for his ſake freely gives it, ought not in conſcience, and are not to have their liberty? And whether all ſuch as are the children of God, and are taught of God, and needs not that any man teach them, (according to the Scriptures, *Matth.* 10. 8. 1 *John* 2. 27. 3 *John* 7. 8.) ought to be debarred from this Teacher, and forced contrary to their conſciences to uphold another, ſeeing it is written, *They that help, and he that is holpen, ſhall both periſh together*? Therefore had not people need to take heed what they do?

10. I require of you the true ground and cauſe why *William Newland*, with *Ralph Allin*, was retained and kept priſoners from their Families, they being both very great, having many ſmall children, with Relations and occaſions, from the eighth Month, 1657. until the firſt Month, 1658. putting them thereby to great loſs in expence, beſide all other loſſes and damages which did thereby enſue.

11. By what Law *Edward Perry's* Goods, with *Peter Gants* and others, were forced from them, without making reſtitution

tion or account of them to the owners in the leaſt? And whether theſe things muſt be continued without regulating, this knowing, that for theſe things, and all ſuch, you muſt and ought to give an account? For deeds done in corners muſt no longer be hid, but muſt be preached upon the houſe top to the ſhame and condemnation of him and them that acts it.

12. Whether you acknowledge it to be juſt, and done by your order, the taking away of *Arthur Hewlands* Iron-Furniture belonging to his Draught, to the quite diſabling and diſappointing him of the uſe of the ſame, to his loſs and damage? And whether theſe things ſo continued will not by probability be the ruinating and deſtroying of Families, and the undoing of the Common-Wealth.

13. Again, *William Allin*, *Thomas Greenfeild*, *Peter Gant*, with others, have their Goods lately diſtrained, and part forced from one or more of them, without their tranſgreſſion of any Law of God; and whether theſe things you intend to continue and tollerate without making reſtitution, yea or nay? The particulars of theſe things plainly laid open, will yeild an ill ſavour, ſuch a one as his Name you make uſe of, will be too ſhort a cover for.

14. Whether you acknowledge the Governor and Government as it is now eſtabliſhed in old *England*? And if ſo, Whether you ought to act contrary to it? And whether this Law of yours for the baniſhing of us, is not contrary to it? And whether the ſpirit that would baniſh us out of this Patent, if it had power would not do the ſame in baniſhing us out of old *England*, *Ireland*, and *Scotland*, and the dominions thereof? And whether this be to do as you would be done unto, yea or nay? Is not baniſhed men turned baniſhers, and that for conſcience-ſake? Will not ſuch as this produce the plagues of God upon a people that he hath raiſed up from the duſt, who hath groaned under the grief of oppreſſion, and now are become the chief of oppreſſors.

15. Whether we the ſaid people may have peaceble & quiet commerce and trading into any part of your Patent, as occaſion ſhall offer, from Road-Iſland, or elſewhere?

Theſe and what further may be preſented to remembrance by the Lord God, is the juſt grounds whereupon my intent and deſire is, to appear before your Court and Country, and all who may be concerned herein (if God permit) H. *Norton.*

A Plain anſwer I expect to the particulars herein mentioned but none came, notvvithſtanding all the grounds before mentioned, and the ſufferings ſuſtained, they returned us back to priſon, and there continued us a certain ſpace, even ſo long as they would, that ſo they might ſee the patience and faith of the Saints, both in priſons and ſtocks, for which end they put four there, for owning of us in the veiw of the people; after they had executed their wills upon us, by vvhiping us, one of their Magiſtrates told us that we were free paying our fees; our anſwer was, If any thing was due to him, he might go to the keeper of the curſed purſs (to wit, *John Alden* who was treaſurer of the robberies, which by violence they took from the innocent) the vvhich a Miniſter of their own making, and maintaining one *Tompſon* by name ſaid on his conſcience we were men of noble ſpiri. s, he could neither finde in his heart to ſtay in the Court to hear and ſee the proceedings, nor come to the ſtocks to ſee our ſufferings.

Sometime after the tvvo before mentio ned had ſuffered, we two *Chriſtopher* Holder and *John Copeland*, went into the ſame Collony, unto a Town called Sandwitch, and going to a meeting of the Lords people, as the Lord drew us ſo we went, it being the 23. of the 4. moneth 58. the Marſhall with a Conſtable who lay in wait for us apprehended us, and ſaid we vvere their priſoners; ſo we demanded to ſee their warrant, vvhich vvas to this effect to ſearch in all ſuſpicious places for ſtrangers, commonly called quakers, and apprehend them and have them out of the Tovvnſhip, and upon their return in again, the ſelect men vvere to ſee them vvhipt, vvho by the Court vvas appointed for that end, according to their lavv; but they required us to go out forthvvith, vvhich vve could not do at their vvills, although vve refuſed not if the vvill of the Lord vvere ſo, but they being evilly bent, acquainted the ſelect men of us; vvho vvould not ſee us vvhipt; yet notvvithſtanding the Marſhall, *George Barloe* burning in envy againſt us, kept us till the 29. of the ſame

month prisoners in his house, sending to others to knovv vvhat he might do with us; who finding a man *Thomas Hinckley* by name called a Magistrate in *Barnstable*, fit to satisfie his bloody appetite, the which thing the select men could not do; so he had us to *Barnstable*, a Town about ten miles from thence, whither went above twenty friends who did accompany us, who were eye and ear-witnesses of the cruelty then acted on us, who taking with him a whip which he had made of the form and fashion which his cruel envious spirit had invented, who after a frivolous examination, and false accusations cast on us by *Thomas Hinckley*, telling the Marshal that he knew what to do with us, who had us forthwith to the post of an old house, where he tyed us and gave us thirty three stripes; the which cruelty acted on us, the people cryed out against (there being at that time many beholders) amongst which was one women crying out in the grief of her soul and the anguish of her spirit) How long Lord! how long shall it be ere thou avenge the blood of thine elect! and after bewailing her self, and lamenting her loss, said to this purpose, Did she forsake father and mother, and all her dear relations to come to New England for this? did I ever think that New England would come to this? who would have thought it? so after he had done, he had us again to Sandwitch, and on the morrow vve vvere had out of the Township, being desired not to come in again; the effect and sence of this struck so deep, and the impression of his bloody strokes being so barbarous, that I know by experience a ready and willing horse, would run himself unto death before he had suffered the like torment, they having fetched from their brethren at Boston an example, the cord of their covenant (wherewith they abused the Saints bodies) it being threefold, amounting to an hundred stripes save one; the impenitent inflicter, whose conscience is seared as with a hot iron, having tasted of the terrors of God (if his own tongue be true) for his filthiness in defiling himself with a poor Indian woman, and other vile works which he hath wrought, who then and at that time was an Officer of their Court, a member of their mother-Church old *Jezabel* by name, who hath filled their hearts with the filth of her abominations.

Again

Again for confirmation hereof, take own mans one account, and signed with his own name, which is as followeth,

A note of what I suffered by the Court since the 8 *month* 57.

I was served to the eighth moneth Court 57. by two warrants, one to serve on the Jury betwixt party and party, and the other to answer to something against me, but had not liberty to see the warrant; to the first I was called, I prosered to serve on the Jury, but refused to swear, for which I was fined ten shillings; for the other warrant I had laid to my charge for perswading the Officer to give *Christopher Holder* and *John Copeland*, a copy of his Warrant, for which I was fined ten shillings; and for a meeting I had in my house I was to finde sureties for the good behavior in eighty pounds I and my sureties till *June* Court, which I refused to do, I was committed to the Marshal, where I was kept prisoner till the first moneth Court 1658. where I was released by the Governor, paying fees five shillings for committing and releasing, and half a crown a day, which came to about eighteen pounds, which I refused to pay; but the Marshal was content with six pounds for my diet, which I was content to give, not having made any agreement for it. Since in the latter end of the moneth called *July* came one *George Barloe*, a pretended officer, to apprehend quakers, and in the night after we were in bed, entered my house without light or any with him (in the manner of a robber) went out of one rome into another, came to my bedside, asked for strangers; going forth I made the door fast after him; he again broke open my door; after all this injury I was summoned to *October* Court on this account, and although nothing was proved against me, I laid open to the Magistrates the injury sustained, as his coming into my house alone, and after his breaking my door and frighting my children; all the remedy I had, I was fined twenty shillings under pretence, because I had not brought my daughters; yet was never summoned to bring them.

Witness my hand William Newland.

One thing remarkable after the enterprizing his house, finding fire, demanded of the master of the same a candle, whe

with to make ſearch, he being a man both capable and willing to manifeſt unto this Officer the vertue of his power, calls to minde a pail of vvater which quickly he fetched and forthwith caſt it into the fire, and ſet the Officer to ſeek a light elſewhere.

Here followeth more of the ſufferings ſuſtained in that one and the ſelf ſame Town called Sandwitch, the relation being given by the ſufferers under their own hands, who write thus.

A Declaration of the ſufferings of ſeveral friends in the Town of Sandwitch, for their obedience to the commands of Chriſt, from the cruelty of the oppreſſing power, in the Collony of Plimouth, who have made laws to bind us by oath (contrary to the law of Chriſt, whoſe law is ſo ſtrongly written in our hearts, and the keeping of it ſo delightſome to us, and the glorioufneſs of its life daily appearing; makes us to endure the croſs patiently, and ſuffer the ſpoiling of our goods with joy) as they ſay to be true & faithful to the State, and to all ſuch laws as ſhall be made, pretending them to be good and wholeſome, though evil and diſtructive, which we are witneſſes of; the which oath we refuſing to take, declaring that we could not ſwear at all, they have fined us five pounds a court, and to appear every General Court, which is three times in a year, which is as they ſay fifteen pounds a year for refuſing to ſwear; and for the executing their cruelty, *John Alden* their treaſurer (who is novv filling up the meaſure of that wicked treaſury) hath ſent the Marſhal *Samuel Naſh*, vvho hath taken *George Barloe* the other Marſhal with him, and hath done as followeth

Firſt; being ſent by *John Alden*, they came to us, and demanded a fine of ten pounds for refuſing to take the oath, but we knovving the unjuſt end of their actings, had not much to anſvver, onely declared againſt it; ſo they coming to our ſeveral habitations ſtrained upon the beſt of our cattle, and coming to *Edward Perries* yard where his cattel were, he not ſatisfying of their wills, but declaring his innocency in ſuffering, they being at work for him who is the prince of darkneſs, the fruits of the works of darkneſs was by them brought forth, for they having marked for the ten pounds, two Cows, and two Hiefers, and went to mark more, a neighbor ſtanding by ask-

ed

ed them how many they intended to mark? they anſwered two Cows beſides the Heifers, he anſwered, they had marked ſo many already, and ſhewed them the cattle; yet notwithſtanding they marked another Covv; alſo at that time took a Cow of the ſame mans vvhich vvas in his yard, and marked for another man; alſo marked other mens cattle to anſwer the fine charged upon him; ſo they marked for the ten pounds fine, three Cows and tvvo Heifers vvorth ſixteen pound; after this, being ſummoned to another Court, the Governor *Thomas Prince*, demanded of us the taking of the oath vve formerly refuſed, vvho pretended (ſeeing vve ſaid vve could not fvvear) if vve vvould be bound body and goods to be true, as before is ſaid, the vvhich alſo vve refuſed; one anſvvering ſaid, He vvould bind himſelf by promiſe to be faithful to the Scate; *Thomas Prince* anſvvered, in a deriding manner, ſaid, you cannot promiſe, you cannot make a promiſe; he anſvvered yea, I can promiſe againſt evil; the other ſtill anſvvered in deriſion; ſo they fined us five pounds a peice more that Court; and not long after the Court, the Marſhall came for the cattle which they had formerly marked, and alſo for the laſt five pounds; and coming to *Edward Perry* demanded the laſt fine, his anſvver being much as the former, the Marſhall went from him to the reſt of his company, and he having brought his cattle out of the woods into his field, and having a fat Cow amongſt them to kill, alſo having a man to help him, went about it, the Marſhals and their company being in the field talking together, and he that helped him driving the Cow to the place where ſhe was killed; one of the Marſhals asked him whoſe Cow that was? he anſvvered, What if it be mine? ſo no more words being ſpoken, he brought the Cow to the place, and vvhen vve were ready to knock her down; one that helped the Marſhal to drive the cattle, came in haſt both in body and ſpirit, and ſaid, do not kill that Cow; we asked him whether he were the Marſhal, alſo whether he had any order to take the Cow, and required to ſee an order; whereupon came *George Barloe* one of the Marſhals, he was asked whether he had any order, and required if he had to ſhew it; but he ſaid he had not, but the other Marſhal had was abſent; ſo we ſeeing no order we killed the Cow,

and

and after we had killed her, the other Marſhal came, of whom an order was demanded if he had any, but he would ſhew none although it was required that before they took any cattle out of the field to ſee their order, but none they would ſhew, but notwithſtanding drive away two Cows for the laſt five pounds fine; and ſo great is their rage that for that vvhich was killed, they required another as good of him that helped to kill her, becauſe he knocked her down, and ſince *John Alden* hath ſent a warrant or mittimus without examination to the Conſtable to take his body, and to carry him to Plimouth, and deliver him to the Marſhall, there to be kept till the firſt moneth 59. this being in the ninth moneth 58. ſo he was had before *John Alden* and *William Collier*, who hath bound him to let them have as good a Covv, and to anſwer it at the next Court, though it was plainly declared by *Edward Parry* to *John Alden*, that if he had ought againſt any man, it muſt be againſt him, for he that helped was as his ſervant and did it by his order; vvhich thing he made light of, and ſince hath ſent the Marſhall, who hath ſeized upon one of his Cows, ſo that for that five pound from *Edward Perry* they have taken three Covvs, which are worth eleven pounds; Behold what a violent cruſh this is, to take awaytwenty ſeven pounds for fifteen pounds; is this to deliver the innocent and help the needy? ſurely the proverb that Wiſdom ſpake is true, which ſaith; As a roaring Lyon, and a raging Bear, ſo is a wicked Ruler to a poor people; Alſo taken from *Robert Harper* two young Oxen and one Heifer for ten pounds fine, worth thirteen pounds; and marked from *Ralph Allin* in cattle, eleven pounds ten ſhillings for ten pounds fine, and from *Thomas Greenfeild* is taken two Cows, and from *Richard Kerby* for the whole fifteen pounds fine, they have taken four Cows, one of them with a bell about her neck, alſo a calf, all which are vvorth ſixteen pounds: Alſo from *VVilliam Allin*, whom they have fined fifteen pound, they have taken two Covvs and a Steer, which are worth thirteen pounds, the laſt five pounds not being yet fetched by them.

Ralph Allin, Edward Perry, Richard Kerby, Robert Harper, Thomas Greenfeild, VVilliam Allin witneſſes.

Again,

Again, *Mathew Allin* for the ſame, to vvit, for not ſvvearing, fined ten pounds, for which they diſtrained and took away three Cows, for which if he had been in want, would willingly have given twelve pounds (as he ſaith himſelf.) *Daniel VVing* for the ſame twelve pounds; *George Allin* alſo for five pounds fine cattle ſeized on to the value of ſix pounds; *VVilliam Gifford* for the ſame twelve pounds; *George VVeb*, *John Allin*, with others fined alſo (but ſpared becauſe they had it not) *Thomas Ewer* alſo refuſing to take the oath, they ſtopt ſeven pounds in *Richard Chadwels* hand for which he labored; and for refuſing to Train they ſtrained from him the worth of ten ſhillings. *Peter Gaunt* a man of great age, and an inhabitant in that Town twenty one years, and one of the approved men amongſt them, at the ſetting up of their Church-worſhip alſo in the time of that ignorance, did do that which they required concerning their oath of fidelity; yet now he fearing God, although his natural ſtrength be much ſpent, required of him to train, which for conſcience ſake he could not do; they demanded of him ten ſhillings, which refuſing to pay, they diſtrained of his houſhold ſtuff ſo much Pewter as they pleaſed, it being a thing not eaſie to come at in thoſe parts; again they ſummoned him to their court at Plimouth, notwithſtanding his age, and a great diſtance he was off, being as aforeſaid twenty miles, who vvhen there he came, was committed with other friends to the Goalor, who afterwards by the Governor vvas called for and fined tvventy ſhillings for not putting off his hat, for which they attached a young beaſt which they themſelves prized at thirty five ſhillings; alſo *William Allin* being accuſed for breaking into a mans houſe, for want of other occaſion, charged him and others (according to the law) with fellony; [mind what malice here is,] this they did againſt him, and ſeveral others (becauſe they came into a houſe vvhere tvvo friends vvere impriſoned, the door being open) which when there he came, the man of the houſe cleared him to the Governor, vvho then having nothing whereof juſtly to accuſe him, told him there was a miſtake in the ſummons, yet fined him twenty ſhillings for not putting off his hat, for vvhich they took a braſs ketle prized by them at twenty five ſhillings; this they did, beſides thirteen pounds worth

worth of cattle forced from him, becauſe he could not ſvvear; *Daniel Wing* tvventy ſhillings for the hat; another *Ralph Allin* tvventy ſhillings for the hat, one vveather ſheep diſtrained.

Again, *Thomas Greenfield* put by from the Jury for not ſwearing, fined tvventy ſhillings, for vvhich they diſtrained his goods. *Edward Perry* for not training, diſtrained and taken avvay to the value of ſeven ſhillings, beſides all other fines, *John Jenkins* for the ſame one pot diſtrained, vvhich vvas of great uſe unto him, of vvhich he vvas debarred; *Robert Harper* for the ſame, pewter taken to the value of four ſhillings.

Reader, thou maiſt take notice, that though theſe people be ſuch as pretend much to honor the Sabbath day as they call it, yet by order of Court did the Conſtable come to a meeting of friends in Sandwitch-Town on the firſt day as they vvere vvaiting upon the Lord, and ſummoned fourteen of them to be at a Court at Plimouth the next day, being tvventy miles diſtant, vvhere theyvvere fined five pounds a piece for refuſing to ſwear, vvhich is contrary to the law of God and wholſome lavv of the Engliſh nation; and at this Court, being in the beginning of the fourth moneth 1658. they appointed the forementioned *Barloe* Marſhal, or rather purſevant of Barneſtable, Sandwitch, and Yarmouth, vvhich office he hath executed with as much malice as any be. All this diſtreſs, forced robbery, and violent ſtealth, is done in the name of his Highneſs, Lord Protector of *England*, &c. as they ſay, and more alſo which here followvs; four of them at the ſametime put in the ſtocks, for taking *John Rous* by the hand vvhen he came from before the Court.

Again ſixteen of them ſummoned to their *October* Court, ſo called by them, and there all fined again five pounds a man for the oath; thou maiſt underſtand that this vvas in the 8. moneth 58. ſo that thou maiſt ſee their cruelty ſtill continued vvith an intent to ruinate that harmleſs and innocent people; and if thy name thou ſuffer to cover this, I am ſure they will laugh at thee, for they call thee Protector of England, Ireland and Scotland; but New England not yet that Patent, is not once named by them that ever I yet heard, for if it were ſo in righteouſneſs, thou muſt needs, and that in conſcience protect that poor people from being utterly ruinated, and ſo as chief Magiſtrate thou

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art owned by the ſufferers; appear therefore in plainneſs, and ſhew unto all thy like or diſlike of theſe their doings, that every man may know thee by thy fruits, and whether thou takeſt the protection of Nevv England into thy hand yea or nay, of vvhich the inhabitants vvith many more have great need, if equity and juſtice thou execute therein.

Again three of them, to vvit, *William Allin*, *Robert Harper*, *Thomas Greenfeild*, for not departing out of the Court, forthvvith upon the Governors command although not refuſing ſo to do, vvas committed to the Marſhall and carried avvay to priſon, the Court breaking up that night, vvas there left and continued.

The actings of *George Barloe* of Sandvvich, he being ordered by the Court at Plimouth for the preventing the peaceable meeting together of the ſervants of the Lord (to vvait upon him in the ſilence of all fleſh) as by his actions plainly vvill appear; he having received a Warrant to ſearch all ſuſpicious places, to apprehend ſtrangers called quakers, by this order cometh into our meetings, ſometimes bringing others vvith him and ſometimes alone, vve ſitting ſtill in our places, he requireth of ſeveral of us to remove and to give vvay to him, pretending to ſearch the houſe for ſtrangers, and if vve do not ſatisfie his vvill by giving vvay to him (vvhich none can do vvho are truely vvaiting upon the Lord) then he breaketh forth in bitter expreſſions, pulling ſome, and thruſting others, threatning ſome of us to put us in the ſtocks, and ſaying to ſome of us, if we remove not to tread on us; alſo pulling off and and lifting up our hats, pretending that he doth not know us, uſing many words both by flattery and violence to draw forth words from us; and when he ſees he can get none, then he breaketh forth with many falſe charges againſt us, who are innocent from doing any wrong, either to him or any of thoſe by whom he is ſet to work miſchief againſt us; alſo to prevent this vile perſon from diſquieting of us (when attending upon the Lord) we have removed from our houſes into the woods; a neighbor, and one of his own nature, whom he forced to go along with him, ſaid he was aſhamed of him to ſee him upon the firſt day in the morning, hunting the people by their foot-

inge, as a Dog hunting ſome other creatures, this is and hath been a very common thing with him and others, whom they have imployed, the firſt day and other days, thus to doe; as witneſs,

Edward Perry, *Humphrey Norton*.

Here alſo is the Sum of part of the Fines levied out of one Town in Plimouth patent *called* Sandwitch.

This they have ſuſtained in leſs then one years time, beſides impriſonings, ſtockings, abuſings, and halings, in and from their own houſes, ſome of them being men of low eſtates, that to outward appearance this which is done unto them may be their ruinating, and utter undoing in outward eſtate, if neither pity, mercy, nor compaſſion beuſed towards them, which theſe have none, as witneſs their Marſhal *George Barloe*, who ſaid he would not leave them worth a groat, ſuch is the clemency of a *New England* Member.

William Newland having formerly taken their Oath of Infidelity eſcaped with 1 *l.* 10 *s.*

He and *Ralph Allin* having been caſt into the Marſhals hands which put them in charges to the ſum of 12 *l.* 0.

Edward Perry	27 *l.* 7 *s*
Robert Harper	13 *l.* 4 *s*
Ralph Allin	12 *l.* 10 *s*
Thomas Greenfield	11 *l.* 0 *s*
Richard Kirby	16 *l.* 0 *s*
William Allin	14 *l.* 5 *s.*
William Gifford	12 *l.* 0 *s.*
Matthew Allin	12 *l.* 0 *s.*
Daniel Wing	12 *l.* 0 *s.*
George Allin	6 *l.* 0 *s:*

Peter Gaunt he alſo having formerly taken the Infidels Oath, eſcaped with ſo much as 2 *l.* 5 *s*

Thomas Ewer	7 *l.* 10 *s*
Another *Ralph Allin*	1 *l.* 0 *s.*
The Sum	160 *l.* 11 *s.*

Again in *Marſhfield*, A town in that Patent; *Arthur Howland*,

land, a man of a great age, near unto 70 years, who *Simeon* like hath waited long for his Salvation, who seeing him now appear in his Temple, could no longer with his estate, supply the Priests Office, who seeing it in measure fulfilled, could do no other then bear his Testimony against it; for which they strained his Iron Furniture, belonging to his draught, to the quite disabling him, and disappointing him of the use of the same, to his great loss and damage. Again, the aforesaid *Arthur* for not delivering up unto the Constable at his command (a servant of God called *Robert Hodgshon*) he having no warrant for what he did, but said *Josiah Winslow* would bear him out in it, for this they fined the old man five pounds, for which they took away a Steer and a Bull, the 28 of the third moneth, 1658. which the old man said, for the reteining and protecting the aforesaid *Robert*, he conceived he was bound in obedience to his Prince *Oliver* so to do, he having holden forth the same in his Instrument of Government:

Arthur Howland.

And I am satisfied in obedience to his Conscience could do no lesse, he having been a receiver and a reliever of the Saints and servants of God, and of such as is and hath been persecuted, he himself having been one formerly in the Bishops days as well as now, I am Witness of it.

H. N.

Again, such was their wickedness against this old man, that they would have cast him into bonds in the cold Winter season, which he said he had rather repair to the chief Magistrate, and seek redress there, for which he used several Arguments to them, but their Prison being readier then their Protectors presence, had been the place provided for him (by their appointment, such was their cruelty) had not his brother and friends, (who could not bear it) entred into bond for him. Again, *Henry Howland* his brother in the Town of *Duxbery*, for having a meeting in his house, and not serving on the Jury, fined, and levied, 1 *l*. 10 *s*.

Henry Howland.

New-Havens *proceedings againſt* Humphrey Norton *and others.*

Humphrey Norton a ſervant of God, being going to viſit his feed under the Dutch Government coming into an Engliſh Plantation called Southold, belonging to New-havens Juriſdiction, was that evening forthwith apprehended, and not ſo much as once asked what way he travelled, but committed to the Marſhal, and by water conveyed to New-haven, where after a frivolous Examination, having nothing juſtly againſt him, was caſt into Priſon, and laid upon him a great weight of Irons day and night linked to a great lump of Wood, it being in the twelfth moneth 16-7. They continued him 20 days in this condition, in a cold open Priſon, not ſuffering him to have either fire or candle, or any to come at him, but ſuch as did abuſe him; under which tryal Satan came unto him, tempting him: I heard him ſay of a truth, that he told the Devil to his face, That he was a Fool, upon the eleventh of the firſt moneth, 1658 he was called forth before their Court ſo called, where not the leaſt clauſe of tranſgreſſion was proved againſt him, having alſo put forth ſome queries to their chief Prieſt:

John Davenport who denied to anſwer them in writing, ſaying he ſaw how he had ſerved his Brother *Young*, but would anſwer them there in the peoples hearing in words, which *H. N.* indeavouring to make Reply, Upon his Anſwer in the audience of the people, they cauſed a great Iron Key to be tyed croſs his mouth, and ſaid he ſhould anſwer when the Prieſt had done, but that was like the reſt, for the Prieſt had no ſooner done, but he fled away as faſt as he might, and he continued with the Key in his mouth until he was gone: And after ſpending the part of two days in his tryal, they ſentenced him to be ſeverely whipt, and burnt in the hand with the Letter *H.* for Hereſie, and to be conveyed out of their Colonie, in the manner of Baniſhment, not to return but upon the utmoſt penaltie that the Law would inflict: Alſo fined ten pounds, as they ſaid to pay the Court and Colonie their charges, and this ſaith he that gave the ſentence, muſt be done this afternoon; ſhortly

ſhortly after the Drum beat, and the people gathered a great many; and ſtraightway he was fetched forth and offered upon their Altar-Stocks in the view of all the people, was ſtript to the waſte, with his back turned to the Magiſtrates, and by report of them that ſtood by, had 36 ſtripes; but he himſelf knows not how many; for they had no ſooner done (then I heard him ſay that his Body was all as if it had been covered with Balm) then turning his face to the Magiſtrates, they brought a pan with hot burning coals, and their Iron in it, and took his right hand made faſt in the ſtocks, and burnt it more deep then ever I ſaw any impreſſion upon any quick creature, after which being looſed, the Lord opened his mouth in prayer, and he uttered his voice towards heaven, from whence came his help, who covered the heads of his enemies with ſhame and contempt, but himſelf with peace, love and joy; after which ſeveral times they profered him his deliverance paying his fine and his fees: His anſwer was always ſuch, that if they would do it for two pence, they might never have it from him, nor none by his conſent; or if he would but promiſe it, which thing he could not do; but a Dutchman whoſe face he never ſaw before, ingaged unto them for twenty Nobles altogether without his conſent, which they wickedly received in ſtead of ten pounds, making their Law a lie; the aforeſaid Dutchman being asked a reaſon why he would offer it, ſaid his own ſpirit within him made him do it, beſides him not another face appeared with him, nor for him, only they ſeemed to force ſalves upon him, for the killing of the fire, the which he refuſed, not needing it; the Marſhal being a malicious man and much tormented, would have a reaſon why he would not receive it his anſwer was, he could not ſuffer a dog to lick his ſores, (am I a Dog ſaith the Marſhal?) And *William Brend* and ſeveral others, being moved to bear the meſſage of the Lord to the ſame place, being all threatned and ſent away in the manner of Baniſhment, ſome of them not ſuffered to diſcharge and unburthen their Conſciences, for which unto the place they were called, but forced away with the burthen of that Word upon them; or which one through the power of the Prince of darkneſs hath finiſhed her teſtimony in the Sea, *Mary Weatherhead* by name; Another

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of them being forced and haſted away, it being their meeting-day, crying out, Wo be unto you for *Humphrey Nortons* ſake, Wo be unto you.

Reader, That thou mayeſt be truly certified of what manner of ſpirits the New-England Prieſts are, I ſhall give you a brief account of what paſſed between my beloved brother *John Copeland*, and a high Prieſt we met with at *Hartford*, it being the will of God, that his ſeed ſhould be ſought out in all parts, we were moved to go to *Hartford*, (in the Juriſdiction of *Quanitticott*) for that purpoſe, and after ſome paſſages at the Town; which will not be needful to relate, we being at the Ordinary were ſent for by the Governour to come to his houſe, and we went; where were aſſembled the Governour, a moderate man, and ſome of the Magiſtrates, ſo called, and their Prieſt called *Samuel Stone*; after ſome queſtions asked us by the Governour, as from whence we came, and whether we were going, of which we gave him an account as the Lord gave us freedom; *Samuel Stone* asked us, What God is? we ſaid a Spirit, then with his Logick he did thus cavil; a Spirit is an Angel, and an Angel is a creature, God is not a creature, therefore God is not a Spirit; the which we did deny, it being both contrary to Scripture and truth, but by it he ſhewed how learned he was that had learned more of Logick then of God; for had he known God he dared not thus to have ſpoken: After ſome more words he ſaid further, That God is the Author of all wiſdom, and all arts, the which we denied, and put him to prove it, and in ſtead of proving it, he went to raiſe another Argument nothing to the purpoſe, but we kept him to what he ſaid, and put him to prove it by Scripture, but he would not nor could not; then we ſaid, There is a wiſdome, which is *earthly, ſenſual, and deviliſh*; and God is not the Author of that wiſdome, and God will deſtroy the wiſdome of the wiſe, and bring to nought the underſtanding of the prudent; and we ſaid, God would not deſtroy the wiſdome which he is the author of, ſo this learned man was much puſled, not being able to make good what he had ſaid in the face of many of his hearers that were then preſent; then the Governour ſeeing him thus taken in his own net, did help him ſaying, That was not wiſdome, but folly, but

God is the Author of all true wisdome; we answered if *Samuel* had said so at first, we should have easily consented to it, then *Samuel Stone* said the Apostle spoke there improperly, but we affirmed that the Spirit of God always spoke properly: After this he raised another lying Argument, which was this; None are saved without a promise, you have no promise in the Scripture, and therefore are not saved; to which we replyed, the Promise is, *I will give him for a Covenant, a light, that he may be my Salvation to the ends of the earth, to as many as beleeve in him*; we beleeve in him, and are in the ends of the earth, and therefore are saved by him; to which he objected nothing, so after some words the day being spent, one of their Magistrates read us their Law, that we were not to stay in their Colonie: Thus may all see how these four united Colonies, as they are called, have agreed to banish Christ out of their coasts by a Law; O what a brotherhood is this, that thus useth the friends of God; and abuseth his servants sons and daughters by whipping, burning, and otherwise mangling their bodies! but it is that the Scriptures might be fulfilled which saith, *They shall hale you before Rulers and Governours for my Names sake, and as they have done unto me, so will they do unto you*, saith Christ, *because they know not the Father nor me*; yet amongst all the Colonies found we not the like moderation as in this, most of the Magistrates being more noble, then those of the other Colonies; after some dayes stay, we departed from that Town towards *Road-Island*, and by this thou mayest see what husks the Priests of New-England feeds their Flocks with: Thus in short have I given thee an account of some of the Doctrines of one of the highest of the New-England Pharisees, who is accounted the greatest disputant in all the Land, (as one of his Hearers told us) but it hath so pleased the Father, by babes to confound and stop the mouthes of such wise ones, that he in all, and over all, may be glorified for ever,

John Rous.

Reader, I being one with the suffering seed, was after some travels and sufferings, as thou mayest understand, in other remote parts moved to go to New-England, and was brought to Road-Island according to the will of him who had moved me,

me, and after ſpending ſome few dayes there, I was moved to go into other parts of the land, where I met with the moſt loathſome hypocriſie, and abominable deceit that ever I ſaw or heard of, and that committed by thoſe who pretend themſelves to be no leſs then members of the Church of Chriſt, but how diſagreeable their practices are, to the ſpirit of him whom they profeſs, if thou art one who haſt taſted of it, thou wilt eaſily judge; and I can truely ſay that under this pretence of theirs, almoſt all manner of wickedneſs is covered, pride, gluttony, envy, deceitful dealings (as vvitneſs many of their creditors, the Merchants upon the Exchange in London and elſewhere; who for it hath often cryed out againſt it) bloodſhed, luſt, and what elſe might be mentioned; and ſuch hypocriſie have I ſeen amongſt the higheſt members of their chiefeſt Churches, that I have ſometimes ſaid within my ſelf, A man that hath a covetous and deceitful rotten heart, lying lips which abound among them, & a ſmooth fawning flattering rongue and ſhort hair, and a deadly enmity againſt thoſe that are called Quakers and others that oppoſe their wayes, ſuch a hypocrite is a fit man to be a member of any New England Church; a plain demonſtration of which thou maiſt ſee in their character of their Religion written in blood, wherein all is not written that they have done, and we have ſuffered by them; but the chiefeſt heads are gathered together, and preſented to publike view, that the ſimple may be informed, and their cruelty and oppreſſion laid open to the honeſt hearted, and God glorified who hath counted us worthy to ſuffer for his names ſake, for whoſe ſake we have been accounted as ſheep for the ſlaughter, and killed all the day long by the Butchers, ſo that if thou ſhould ask me who vvere the chief upholders of their Church and Religion, I ſhould anſwer, their Goalor, Hangman, Governor, and Deputy-Governor, and not their Paſtor and Teacher, and Elder, and Deacon, for if they can well avoid it, they care not for coming where we are, unleſs it be when we are called before their Court, to faſten ſome falſe accuſation on us if they can, the which they have not ſpared; and touching the matter aud manner of their vvorſhip, it is moſt like the ridged Presbyters, ſo called, but a little differing from the late Biſhops,

ſhops, onely they uſe not their blind ſervice and ſurp-cloaths, but in ſtead of them have inventions of their own, and in cruelty are nothing behind them (for which God will take vengence on them.) It was ſo ordered of the Lord, that I with my beloved brother *Humph. Norton*, were moved to go to the great meeting-houſe at Boſton upon one of their Lector dayes; a little after the Goalor a member of their Church had nigh murthered one of our friends that was then in priſon, where vve found *John Norton* their Teacher ſet up, who like a babling Phariſee, run over a vain repetition near an hour long (like an impudent ſmoth-fac'd harlot, who was telling her Paramoors a long fair ſtory of her husbands kindneſs, while nothing but vvantonneſs and wickedneſs is in her heart) when his glaſs was out, he begun his Sermon, wherein amongſt many lifeleſs expreſſions he ſpake much of the danger of theſe who are called quakers, and did much labor to ſtain their innocency, with many feigned words; and did often call upon the people to believe what he ſaid, as though they did not minde him enough, though ſome gaped on him, as if they expected honey ſhould have dropped from his lips (but ſure I am little but Gall and Vinegar fell from him while I was there, vvith vvhich many of his hearers, are abundantly filled, a flood of vvhich Chriſt in any of his diſciples may ſooner have from them then a cup of cold vvater to refreſh him) hovv often hungry ſouls amongſt them have been ſo deceived by him, I leave to that of God in their conſciences to judge; and amongſt other of his vain conceits, he uttered this (vvhereby he plainly diſcovered the blindneſs and rottenneſs of his heart) That the juſtice of God is the Armor of the devil, the vvhich if true, then is the devil ſometimes covered vvith juſtice, vvhich is more then ever I heard any of his ſervants ſay on his behalf before; for vvhich and the reſt of his rottenneſs and deceit, I leave him to the judgement of him vvho hath prepared a portion for hypocrites in utter darkneſs, vvhere they ſhall reap the fruits of their labor, and commend thee to the grace of God, by it to be guided in all things in which as thou walks, thou wilt love truth and ſimplicity, and hate hypocriſie and deceit, though with us thou ſuffer perſecution & reproach, the which if thou ſuffer with patience,

I am one with thee, and rests a Witness for God against all hypocrisie, Called *John Rous*.

Also *Sarah Gibbins* and *Dorothy Waugh*, called to *Hartford* in the forementioned Colonie of *Canitticote*, for their entertainment, they took their cloathes, and sold them, and sent themselves away.

Here follows a Copie of Boston *Law, under which the Saints have suffered, and which* Nich. Upshal *testified against.*

Whereas there is a cursed sect of hereticks lately risen up in the world, which are commonly called Quakers, who take upon them to be immediatly sent of God, and infallibly assisted by the Spirit to speak and write blasphemous opinions, despising government, and the order of God in Church and Common-wealth, speaking evil of dignities, reproaching and reviling Magistrates and Ministers, seeking to turn the people from the faith, and gain Proselites to their pernicious ways; this Court taking into serious consideration the premises, and to prevent the like mischief as by their means is wrought in our native Land, doth hereby order, and by the authoritie of this Court, Be it ordered and enacted, That what Master or Commander of any Ship, Bark, Pink or Catch, that shall henceforth bring into any Harbour, Creek, or Cove, within this Jurisdiction, any Quaker or Quakers, or other blasphemous Hereticks, shall pay or cause to be paid the fine of one hundred pounds to the Treasurer of the Country, except it appear he want true knowledge or information of their being such, and in that case he hath libertie to clear himself by his Oath, when sufficient proof to the contrary is wanting; and for default of good payment, or good securitie for it, shall be cast into prison, and there to continue till the said sum be satisfied to the Treasurer as aforesaid; and that Commander of any Catch, Ship or Vessel that shall bring them being legally convicted, shall give in sufficient securitie to the Governour or any one or more of the Magistrates who have power to determine the same, to carry them back to the place whence he brought them, and on his refusal so to do, the Governour or one or more of the Magistrates are hereby impowred to issue out his or their Warrants to commit such Master or Commander to prison, there to continue till he give in sufficient security to the

content of the Governor or any of the Magistrates as aforesaid: And it is hereby further ordered and enacted, That what Quakers soever shall arrive in this Country from forreign parts, or shall come into this jurisdiction from any parts adjacent, shall be forthwith committed to the house of Correction, and at their entrance to be severely whipt, and by the Master thereof to be kept constantly to work, and none suffered to converse or speak with them during ỳ time of their imprisonment, which shall be no longer then necessity requires; and it is ordered; If any person shall knowingly import into any harbour of this Jurisdiction, any Quakers Books or Writings, Concerning their devilish opinions, shall pay for every such Book or writing, being legally proved against him or them, the sum of five pounds, and whosoever shall disperse or conceal any such Book or Writing, and it be found with him or her, or in his or her house, and shall not immediatly deliver the same to the next Magistrate, shall forfeit and pay five pounds, for the dispersing or concealing of every such Book or Writing; And it is hereby further enacted, That if any person within this Colonie, shall take upon them to defend the heretical opinions of the said Quakers, or any of their Books or Papers as aforesaid, if legally proved, shall be fined for the first time fortie shillings; if they shall persist in the same, and shall again defend it the second time four pounds; yet notwithstanding if they shall again so defend and maintain the said Quakers heretical opinions, they shall be committed to the house of correction, till there be convenient passage to send them out of the land, being sentenced by the Court of Assistants to banishment: Lastly, It is hereby ordered, That what person or persons soever shall revile the person of Magistrates or Ministers as is usual with the Quakers, such person or persons shall be severely whipt, or pay the sum of five pounds: This is a true Copie of the Courts Order, as attests,

Edward Rawson Secretary.

The Sufferers under this Law hereafter follows, who hath crushed it, and trampled over it, and testified against it, and replyed to it, as followeth:

And this they do because they neither know the Father nor us, they hate us without a cause.

Whereas there is a printed Paper lately come to my hands, like unto a Pamphlet, being unſubſcribed by any Magiſtrate, but runs in the Name of the general Court held upon ſuch and ſuch dayes at *Boſton*, wherein they have taken occaſion to blaſpheme God, belye his people, tranſgreſs his Laws, and limit his ſpirit, and all this is done by you profeſſors, who were either baniſhed men your ſelves, or ſuch as fled for a tender conſcience ſake, or worſe; and he that provides for all that loves him, provided and found out this Land for you, amongſt whom there is a ſcattered ſeed, from which you ſtrive to limit his ſpirit (by your unrighteous Laws) from the gathering it home unto himſelf, having forged and invented Laws contrary to God, Chriſt, and the Scriptures, and thereby hath acted ſuch things as is to be admired; (clear your ſelves as well as you can:) And ſeeing they are grounded upon none of theſe three, examine from whence they have their riſe, and from what ground, ſeeing the Devil onely is the Author of all unrighteouſneſs, malice and lyes; the three firſt lyes againſt us, is, That we are Curſed, a Sect, and Hereticks; the fourth, That we take it upon us that we are immediately ſent of God, and infallibly aſſiſted by the ſpirit to ſpeak and write blaſphemous Opinions; This a curſed and blaſphemous lye againſt God, to charge that which is infallible, with blaſphemous Opinions; Seeing that there is no ſpirit infallible, but God; in the day wherein you are brought to give an account for every idle word, you will wiſh that for this your tongues had cloven to the roof of your mouths. Your fifth, Deſpiſing Government; your ſixth and ſeventh, the Order of God in Church and Common-Wealth: Your eighth, ſpeaking evil of Dignities: Your ninth and tenth, reviling Magiſtrates and Miniſters; Your eleventh, that we ſeek to turn people from the faith: Your twelfth and thirteenth, That our Wayes are pernicious, and ſeeking to make proſelytes: Your fourteenth, That we have wrought miſchief in our native Land: Your fifteenth, That it is uſual with us to revile, *&c.* Surely you are bent to do evil, or otherwiſe you would never utter ſuch untruths as theſe; I can truly and ſafely ſay it, That upon the ſame ſpirit that forged theſe fifteen

teen lyes, have you publiſhed a Law to limit the ſpirit of God from coming within your coaſts by threatnings and fines upon ſuch as ſhall convey any of theſe perſons wherein the Spirit of God ſpeaks. Examine from whence you have this Law to lay on and levie Fines, I am ſure neither the Spirit of truth nor the Scriptures is your rule, for this (alſo ſuch a Clauſe you have in it) that if any bring us unadviſedly, if they will but break the doctrine of Chriſt by taking of an Oath, ſhall be freed from ſuch things as are therein mentioned; And finding your Law grounded upon fifteen falſhoods, I ſhall mention no more of your matter then I muſt needs, but ſeeing this inveterate hatred that this Spirit of yours hath in it, which gives forth threatnings in no leſs words, then Fines and Baniſhment againſt ſuch as ſpeaks, or continues ſpeaking in the behalf of the truth of God, (for none there is beſides it) I ſay, ought you not to leave the baniſhing of them to him who gave you and them the Land? Is not their right as good as yours? beware of this baniſhing, will you go and fight ſtill againſt God? who hath given this Land as a lot unto the baniſhed, that ſo through the ſcattered ſeed, he might raiſe up a people to his praiſe; and ſeeing I have charged upon your account, Fifteen untruths at the feweſt in a ſmall Paper, which things I ſhall make good through the aſſiſtance of God ſo to be, upon theſe grounds following; that as I am drawn through the power and Spirit of God ro come into your Pattent, that I may be admitted peaceably with my friend or friends to have a publike meeting both with your Magiſtrates, and them you call your Miniſters, with the people, and time and place appointed, where all may freely come, and all have liberty to ſpeak, (unto whom the Word is revealed) one by one, that all may hear, and all may be comforted without interruption or enſnaring: And if this you deny, you are not worthy to bear theſe Names, much leſs the Offices, and if this you will be ſo noble as to grant, let me have it under thy hand *John Indicot*, with any one or two of thy Aſſiſtants directed unto *Nicholas Eaſton* on Road-Iſland, for to be delivered to the hands of *Humphrey Norton*. Be well adviſed, and this doe, for thou art not ſenſible what good it may may bring forth, and if this you deny, I can

do

do no leſs then publiſh it, for the clearing of the truth of God from falſhoods and lyes, which are come forth in Print againſt the innocent, who acknowledg both the Father and the Son, as in due time the Lord God will make it manifeſt amongſt you to the ſhame of his enemies:

Road Iſland, the ſeventh of the ninth moneth, 1657.

On the laſt day of the ſixt Moneth 1657. they wickedly and ſhameleſly began to execute this Law on an innocent and harmleſs woman, as plainly appears by the enſuing lines.

Mary Clark a modeſt and an innocent woman, who feared God with all her houſhold, left her husband and family, to go on the Lords errand to the town of Boſton in New-England, the burden of his word lying ſo ſore upon her, that ſhe regarded not what ſufferings ſhe ſuſtained, ſo that according to his will, ſhe was diſcharged from under it, who repairing thitherwards to do the will of him that ſent her; About the 29 of the ſixt moneth 1657. was betrayed by *Judas* the ſon of perdition, a Member of their Church, who informed them of her coming, who ſhortly after apprehended her, delivering her over to the Tormentors, impowring them barbarouſly to abuſe her body, with about twenty mercileſs ſtripes, with a threefold cord, which being unfolded amounts to ſixty, ſuch being the Seals of their curſed Covenant, and one of the Articles of their Faith; Alſo to add unto her ſufferings, and to make the cup more cruel, they continued her in priſon above 12. weeks; all which ſhe did patiently bear, not regarding the coldneſs of the ſeaſon, her innocency preaching condemnation to her adverſaries, and for her faithfulneſs herein, the Lord God is her reward.

Again two of the Servants of God being moved by him to go to *Salem*, a town in *Boſton* Colonie, to ſeek the Son of peace, who ſuffered in many for want of Information, where the true path lies that leads to his dwelling place; theſe two Pilgrims having obtained mercy from God, and being baptized into his Covenant, Chriſt Jeſus preached freely unto them the things that they had ſeen and heard, and their hands had handled, which as an engrafted word took place in them, ſuch as never

never can be rooted out, ſo that their hearers in ſhort time became their fellow ſufferers, as hereafter you will underſtand; Satan finding that his head was hurt, ſet forth his Prieſts and Rulers, with their Officers to purſue theſe Meſſengers of the Meſſias, who accordingly fell upon one of them with his cruel hands in his Synagogue, ſtopping of his mouth with gloves, and haling him by his hair, and ſo thruſt them out; then an Officer took them and continued them Priſoners untill the next day; then had he them to Boſton priſon, it being the 21 of the ſeventh moneth 1657. and on the morrow the deputy Governour *Richard Bellingham* and the Secretary, with the Elder and Deacon of that Town, came to the Goalors houſe, who ſent for us apart, and examined us apart, thinking to entangle us in our words, and find us in contradictions; but we abiding in the truth, which is but one, ſpake one thing, ſo that they had no advantage againſt us, neither could take hold of any thing we had ſpoken, but ſaid our anſwers were deluſive, and that the Devil had taught us a deal of ſubtilty; ſo we were put in priſon again, and ſome hours after we were called forth again, and was had before the Governour *John Indicot*, with the Deputy Governor, and the reſt of the Governors of the united Colonies as they call them, and ſevral other people, who after a frivolous examination, made a Warrant that we ſhould be ſeverely whipt with 30 ſtripes a peece (which was cruelly done on the 23 of the ſeventh moneth, 1657. with a threefold cord, which if unfolded amounts to nineſcore) which being ſo cruel (as it is ſaid) one woman ſeeing fell down as dead; and kept cloſe that none might diſcourſe with us, and three days the Goalor not ſuffering us to have any food, nor yet water, yet a priſoner upon compaſſion, conveying ſome water once unto us, was much threatned by the Goalor, and all this for no tranſgreſſion, not ſo much as denying to work, neither could we according to their wills, ſo adding to this, nine weeks cruel bonds, without fire all the cold ſeaſon, turning us forth, when ſo they had done; this being the ſecond Article of their faith ſealed up to purpoſe.

Chriſtopher Holder, John Copeland.

Alſo

Alſo one *Caſſandra Southick*, with her Husband, a grave couple, were apprehended by their Officer, and brought unto Boſton, for the entertaining the two forementioned ſtrangers, her husband being a Member of their corrupt body, which they call their Church, they returned back again that he might receive the defilement thereof, ſhe being as a ſcape-goat from the ſcattered Tribes, they continued her ſeven weeks in Priſon, fining her fortie ſhillings for owning a Paper, which was given forth by the Spirit of truth in theſe its Meſſengers, for which the Governor ſaid, they deſerved death (ſuch was his cruelty) although the thing held forth nothing but what ſhewed how their Prieſts and Rulers differed from the holy men of God of old, yet if he had not been limited from the extent of his wickedneſs, he had ſentenced them unto death, ſuch a one is the third Article of their faith.

Alſo *Richard Dowdney* an innocent man, ſerving the Lord, in the ſincerity of his heart, having a neceſſity laid upon him to go to Boſton, which in the ſimplicity of his heart he did, having never been in that Town nor Country before, in the way was apprehended; it ſeems the wicked betrayed him by his ſpeech, and judged him to be a Diſciple, which he *Peter*-like could not deny, ſo forthwith was carried after his Saviour before the Rulers, they having not againſt him the leaſt clauſe or pretence of tranſgreſſion, ſentenced him to be ſeverely whipt with thirty ſtripes, which was done unmercifully with the cord of their Covenant threefold, amounting to ninety, giving charge alſo to keep him conſtantly to work, and cauſed him to be ſearched for Papers and Books, and took from him what they would; (mark how ſwift they are to ſhed innocent blood for all this wickedneſs was done to him in leſs then three hours after his coming to Town) this was the entertainment of this poor Pilgrim, to the wounding of the hearts of many, to hear and ſee a ſtranger, and a blameleſs man, ſo barbarouſly abuſed, whom they continued above twenty days in bonds, to add unto him more at large the cup of their Covenant, which patiently he did bear, and for which he loſt not his reward, which after further threatning him, and the other four turned them forth; thus confirming on them the fourth Article

of

of their faith, by reading unto them (when they were before them) another piece of their miſchief, vvhich they called an addition to the late Order, which they wickedly made in the ſtrength of their pride, finding that their former was too weak to accompliſh their deſign, they put this ſtring to ſtrengthen their Covenant-cord Thus Reader thou mayeſt ſee how they go on adding iniquity to ſin, not at all conſidering that the rod of Godis lifted up over them, who will aſſuredly take vengeance for all theſe works, therefore let all in whom there is any tenderneſs, and bowels of love towards our Lord Jeſus Chriſt deliver themſelves from this untoward generation, by turning with the whole heart unto the Lord, that ſo they may be ſaved from the wrath which is to come upon all theſe things; thus having ſet the righteous law behind their back, and broken Covenant with the Lord in departing from him, and wickedly riſing up and ſetting themſelves againſt him, who once tendered them, and while they were little and lo v in their own eyes, and walked in his fear, he preſerved them, and for his name and glories ſake which then was in the eye of many of them, did he rebuke their adverſaries, and gave them their hearts deſire, providing for them a hiding place, while his indignation was poured out on his and their enemies, who are become a deſolation, and their names an abhorring to all fleſh, at which work the righteouswas glad and rejoyced in the God of their ſalvation, their enemies themſelves confeſſing to it, that it was the Lords handy work, yea that the Lord wrought this work for his people, evidently appears, ſo that it ſhall be ſaid from this time, it is the Lords work, and marvellous to behold in our eyes, yea and Nations ſhall confeſs to it, giving glory unto his name, thus hath the Lord tried them and proved them, yet how ſoon turned they from him? forgetting his loving kindneſs, and his love wherewith he loved them while they were young and tender, who growing in years, their hearts were hardned, their minds by degrees going into the earth, was eſtranged from him whoſe preſence thus departing they became enviers of them in whom he appeared, and *Cain*-like began to ſmite with the fiſt their fellow ſervants, at which the Lords ſoul was grieved, yet patiently did the Lord wait for their return to him, bearing thei

iniquities which were great, not only in forſaking of his righteous law and holy Commandment (vvhich ſaith, Thou ſhalt love thy neighbour as thy ſelf, and the Lord thy God with all thy heart) did go on in hatred againſt him, and made Laws whereby to oppreſs the ſtranger, fatherleſs and widow, not regarding their neighbours good, but on the contrary their deſtruction, by baniſhing of them from amongſt them, if that in all things they did not bow unto them: Remember this O New England, New-England, and ſpeedily repent of this and all other thy wickedneſs, for which the Lord will certainly plead with thee, leaſt it be thy portion for ever to be baniſhed from his preſence vvhich is a woful condition, therefore repent; yea, let the long forbearance and goodneſs of God (after thus many yeers deeply revolting from him, priſoning, and afflicting the tender hearted, who could not wrong their Conſciences, ſo far as to joyn with you in theſe your actings) lead you to Repentance, but ſtill do you go on in your rebellion to provoke him to wrath, yet for his ſeeds ſake which is amongſt you he hath ſpared you, vvhich now he hath viſited you in his everlaſting love, whoſe viſitation of love you have with great hatred reſiſted, thereby heaping up vvrath unto your ſelves, and gaining the plagues and judgements of God, which unavoidably will come upon you (as your due) for reſiſting ſo great love; know this therefore that in vain you do weary your ſelves in making Laws whereby to oppreſs the juſt, and keep the holy ſeed in bondage. for the juſt God is riſen, to plead its cauſe, who the juſt will ſet over their heads, and deliver the innocent from under your hands, who will confound all your works, and bring to nought all your enterpriſes, making you an example unto all that ſhould attempt to do as you have done, vvhoſe deeds have overpaſt the wicked that went before you, to wit, the Biſhops, upon whom his wrath is fallen to the utmoſt, of which you O people of New England may take notice; for verily the righteous judgments of the God of *Jacob* can you not eſcape; therfore thinke not that the crying up of his Ordinances, (as you call them) vvill ſave you, while the cry of innocent blood is againſt you, of vvhich upon a due ſearch you are found deeply guilty, which he can by no means clear, vvhilſt ſo you continue,

nue, although his mercy is to thousands of them that fear him, therefore let those amongst you, who are tender, and desires the knowledge of his ways, be encouraged to wait upon him, until he fulfill his promise, who certainly will establish such in his way, therefore let such not fear man, whose breath is in his nostrils, but fear the living God, who hath enlightned you with the light of his Son, by which light you will see the evill that the world is in, which as unto it you take heed, by it you will be preserved from the evill, to the praise and glory of him that made you, and so is the end for which the the Lord made you answered, *John Copeland.*

Reader, The Copie of their Law here follows, which is as they say an Addition to the late Order, but in truth may be called an Addition to their former wickedness, which by the cruel sufferings of the innocent is crusht and broken, and if the wisdome of God had ruled the makers of it finding it too weak, they would have set up the everlasting Law in stead of it, which doth violence to none, and that would have endured for ever, but in stead of doing so, they have gone on further to shew their folly.

As an Addition to the late Order, in reference to the coming, or bringing in any of the curſed Sect of the Quakers into this Juriſdiction: It is ordered that whoſoever ſhall from henceforth bring, or cauſe to be brought, directly or indirectly any known Quaker or Quakers, or other blaſphemous Hereticks into this juriſdiction, every ſuch perſon ſhall forfeit the ſum of one hundred pounds to the Countrey, and ſhall by warrant from any Magiſtrate, be committed to priſon there to remain, until the penalty be fully ſatisfied and paid; and if any perſon or perſons within this juriſdiction, ſhall henceforth entertain or conceal any Quaker or Quakers or other blaſphemous Hereticks (knowing them ſo to be) every ſuch perſon ſhall forfeit to the Country forty ſhillings for every hours concealment and entertainment of any Quaker or Quakers, &c. as aforeſaid, and ſhall be committed to priſon as aforeſaid, till the forfeitures be fully ſatisfied and paid: And it is further ordered, That if any Quaker or Quakers, ſhall preſume (after they have once ſuffered what the

Law requireth) to come into this jurisdiction, every such Male Quaker shall for the first offence have one of his ears cut off, and be kept at work in the house of correction, till he can be sent away at his own charge; and for the second offence shall have his other ear cut off, and kept at the house of Correction as aforesaid: And every woman Quaker that hath suffered the Law here, that shall presume to come into this jurisdiction, shall be severely whipt, and kept at the house of Correction at work, till she be sent away at her own charge; and so also for her coming again, she shall be alike used as aforesaid; And for every Quaker he or she, that shall a third time again offend, they shall have their tongues bored through with a hot Iron, and kept at the house of correction close to work till they be sent away at their own charge; And it is further ordered, That all and every Quaker arising from amongst our selves, shall be dealt with and suffer the like punishment as the Law provides against foreign Quakers. This is a true Copie of the Courts Order, made at the general Court, held at *Boston* the 14 day of *October*, 1657.

As attests, *Edward Rawson* Secretary.

Again the forementioned couple (*Laurence Southick* with his wife, and their son) were apprehended, and put in *Boston* prison on the third of the twelfth moneth, 1657. receiving the infliction of their whipping, they themselves not knowing any just cause or law they had for their so doing, as it appears by their turning them forth in so short a space, yet prohibited them from staying above one hour in any acquaintances house, although they were inhabitants in the same jurisdiction, and had lived many years in the Town of *Salem*, being people well known amongst them, of honest and good report.

Also one *William Maston*, an antient man, an Inhabitant in *Boston* Colonie, was by the Rulers thereof for two small Books which he had, fined ten pound, which they took from him; and in the 8. moneth, 1658. was put in prison for coming to see some friends there, and the Governour commanded the Jaylor to chain him.

This is in short a true Declaration according to what I remember, and what I have felt by the unjust Rulers of

Boston

Boſton, in Nevv-England, in the firſt Moneth, 1658. After I was convinced by the light of the Lord in me, of the evil of that way of worſhip I had long lived in, and had turned from it, the cruel ſpirit in its inſtruments of cruelty ſpeedily followed me, who brought me to their Court, and entring in with my hat, *John Indicot* Governour looked upon me, and with great diſdain ſaid, Art thou come to this, and commanded my Hat to be pulled off and proceeded with theſe words, and the like; thy quakeriſm will not cleanſe thee from thy uncleanneſs, and uſing many ſuch words with a furious ſpirit until I anſwered him, ſo many queſtions were put forth by him and the reſt of his company, but I found no freedom to anſwer, but deſired them to deal with me according as I had given anſwer to thoſe Meſſengers which they had ſent to demand queſtions of me ſome weeks by paſt; and that if I had ſaid or done any thing contrary to their Law, they might proceed againſt me accordingly; but they ſaid, what I had ſpoken before to the Conſtable was nothing to them, I muſt now give anſwer to what they required of me; I then finding freedom to anſwer ſome of their queſtions, *John Indicot* asked me what Scripture I had for not putting off my hat, ſo I mentioned that Scripture which ſaith, *How can ye believe that ſeek honour one of another*; and I deſired him to tell me, what it was in him that ſhould require that of me which is oppoſite to the faith, and ſaid I looked at it to be nothing elſe but pride in him, further declaring, to whom alone honour doth belong, even to the Lord and his Image in whomſoever it was; but a vile perſon was to be contemned, and with that he haſtily called the Jaylor to carry me away, ſaying, I judged them all to be vile perſons; then after I had been in the Jaylors houſe about two hours, he came with a *Mittimus*, wherein he was required to put me into the houſe of correction, and at my firſt entrance to be ſeverely whipt, and there kept according to the Law of the quakers, and none ſuffered to converſe with me during the time of my impriſonment, and after I had received the puniſhment of their Law, my wife went to *Richard Bellingham* deputy Governour (ſhe living in part of his houſe at that time, and he being acquainted with the former condition of my family)

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ſhe asked him when I ſhould be let out of priſon, that I might have liberty to provide for my family, having nothing to maintain them with, but what we daily laboured for; he anſwered her to this purpoſe, That ſhe might ſet her heart at reſt, for I was not like to come forth till I departed the Patent, ſhe asked him why I might not go forth ſo well as others of the Inhabitants, who had their liberty after execution; his anſwer was, That I had not wherewithal to pay five ſhillings a week for not coming to their meeting, neither had I a houſe of my own to go to; then ſhe asked him to let me work on my own work, but it was denied becauſe of the Law (which was four pence out of every ſhilling he earned to keep him and his family) ſo my family was left in a ſuffering condition, and I underſtanding by my wife, that their wicked purpoſe was I ſhould be kept perpetually in priſon, or elſe everlaſting baniſhment, chuſe me whether; and thereupon they had concluded to take my children to be their ſervants, and my wife ſhould work for her ſelf, and I continue a ſlave to the Jaylor, which evill work and intent of theirs brought much trouble upon my wife, and it lay heavy upon me, that I ſhould be ſo bereaved of my children, and they be kept in ſlavery to ſuch an inhumane and unreaſonable generation, to whom neither I nor mine had done no wrong, neither did they accuſe me with the breach of any Law of theirs, ſo that had it been my ſelf alone that had been to bear their unreaſonable ſtroak, I cannot ſay but that had been ſtill their ſlave; ſo I deſired counſel of the Lord what to do in it, and found freedome to depart from thence, their arm of cruelty was ſo great; and I ſent a Writing to the Magiſtrates, and the Jaylor brought me word, that if I would be gone the next day out of the Patent, I might depart the Priſon; But *Richard Bellingham* was not wanting to perſwade my wife againſt me, by evill counſel, and many lies, and before I was put in priſon charged her not to hearken to me, but to take his counſel, and not to acquaint me with what he ſaid to her, and after I was gone to ſeek out a place for my ſelf and family, he lay urging her to diſown me, and caſt me off, ſaying ſhe ſhould never hear from me more, and what I had done was for that end, that I might be rid of her and my children, and promiſed her, if ſhe would diſ-

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own me, and perſwade my children to it, ſhe nor my children ſhould not want; two of my children he intended to keep himſelf, my ſon being fit to keep his ſheep whom he ſaid he would take from the place vvhere I appointed he ſhould abide, leaſt he ſhould make a prey of him.

William Shattuck.

Mark what Magiſtrates and Rulers here is, whoſe wicked endeavours is to ſet a mans wife and children at variance againſt himſelf. It is ſaid, that where the Law granted a Bill of Divorce, the cauſe was the hardneſs of the creatures hearts, (and not according to the minde of *Moſes*) but here the cauſe was not in the couple, I am witneſs of it, for ſuch was her love that ſhe followed him to Road-Iſland with her little ones according to his deſire whilſt we were there, but in *Pharaoh* was the fault who would have kept both mother and children in bondage, making brick, if not a vvorſe intent vvere in him towards them: I am perſwaded that the ſame man, hath indeavoured or deſired; no leſs betwixt his own Son and his, if the truth were publiſhed, but as for that and this alſo I leave him to the God of vengeance for his reward.

Again, The Sufferings ſuſtained by *Sarah Gibbins* and *Dorothy Waugh*, they being moved by the meaſure of God, to viſit the ſeed at *Salem* in *Boſton's* Juriſdiction, it being about the thirteenth of the ſecond moneth, 1658. yet notwithſtanding the ſtorms and tempeſts was great of froſt and ſnow, in which they travelled, and lodged in the wilderneſs day and night, the ſenſe of which would have taken impreſſion upon any ſimple heart, through which ſeaſon they ceaſed not to travel upwards of ſixty miles, which chearfully they paſſed through to accompliſh the will and work of God, who for their reward brought them beyond expectation to the appointed place, where gladly they with their meſſage was received; After which it was required of them by the motion of the ſame meaſure, to repair to Boſton, and appear at the place of their vvorſhip, upon the fifth day of the week being called their Lecture-day, where they found them ſitting like unto the Sodomites, puffed up in pride, and high-mindedneſs, and fulneſs of bread, many eyes was upon them having been there before: their Serjeants and Officers

cers drawing about them expecting their prey. *John Norton* Prieſt being then preſent and ſpeaking, yet opened they not the r mouths until he had done (although the burden of the Word vvas much upon them) then opened *Sarah Gibbins* her mouth ſaying, the Burden of the Word of the Lord to the Inhabitants of Boſton becauſe of your pride and oppreſſion the land mourns; in ſpeaking of which words the Serjeant laid hands upon her, and pulled her down; (was this a noble Act? did he herein ſhevv forth the ſpirit of a man? Sure I am that a man of a noble ſpirit vvould condemn it, and a man of valour or vvorth vvould be aſhamed of ſuch a man) then *Dorothy Waugh* ſpake, bidding them, Fear God, and give glory to his Name, &c. Several other vvords were uttered as they paſt out of their Synagogue in their way to Priſon, multitudes following them; vvhere they two were ſhut up in a cloſe room, not being ſuffered to have food for their money; And requiring it of the Jaylor, he anſwered, That if vve vvould not eat the priſon food vve ſhould famiſh; and then he brought both food and vvork and laid before them, but the Lord put a ſtop to it that they could not meddle with neither, knowing the wickedneſs of their wills againſt which they were called to ſtand Witneſſes, but the jaylor vvould not ſuffer them to have any for eight days together, but ſaid they ſhould leave their carcaſſes behind them (mark this expreſſion) yet the Lord preſerved them, and he found a liar. Upon the firſt of the third moneth they were called to be examined before *John Indicot* Governor, and *Richard Bellingham* Deputie Governour, and ſeveral others vvho wickedly ſeeking to enſnare them, examined them apart, yet were they preſerved in boldneſs and courage, and carried forth in the manner following: *Sarah Gibbins*, *John Indicot* asked me if I had not been in thoſe parts before; *Anſwer*: It is known already vvhether I was yea or nay; he asked me again, hovv long I had been in their Colonie? I told him it was in my breaſt how long, but it is like I ſhall not tell thee; he ſaid he vvould make me tell him before we had done: I asked him why he ſought to enſnare me, and my friends that had entertained me, ſeeing you have made ſuch a Law to oppreſs them vvhereby to take away their goods, for ſo doing

to

to hold up your oppreſſion; and the Governour asked us whether we owned Chriſt yea or nay? *Anſw.* Yea: He ſaid, Do you own him with a humane body ſitting at the right hand of God in heaven? *Anſ.* We own no other Chriſt then he that ſits in heaven at the right hand of the Father. Then *Rich. Bellingham* Deputie Governour asked us, If there is a God? *Anſw.* Yea, there is a God, which is righteous, true, and juſt in judgment, which will render vengeance on all the workers of iniquity: and your actions are recorded before him, as with a pen of Iron, and a point of a Diamond, for the cry of the oppreſſed is entred into the ears of the Lord God of Sabbaths; then like a man of unclean lips, and not one that is fit to ſit in the ſeat of juſtice, told me, I was a Witch, and ſaid, I ſpake I knew not what. *Anſw.* I have learned Chriſt ſo as to paſs through good and evill report; then he asked me, if I was the light which we ſo often ſpake of? *Anſw.* I bear witneſs of Chriſt the light, *which lighteth every man that cometh into the world*; as ſaith the Scripture. he preſſed much on me ſaying, was I the light? yea or nay; but he was ſhut out with all his ſubtilty. *John Indicot* asked us, Why we came to diſturb them in the face of both Town and Country? *Anſw.* Did we diſturb? or did you make the diſturbance in ſearching and rifling houſes ſix days before we came? Did not fear ſurprize the Hypocrites? if you were of the elect and elected, and we deceivers, it is impoſſible that the elect ſhould be deceived; you ſhould have let us been tryed the other day in your meeting before the Town and Country that the deceivers might have been made manifeſt and truth cleared to the ſimple: Then *John Indicot* ſaid he did not ſend for me to diſpute with me, but ſaid, how came you by your Learning? by revelation? *Anſw.* Not by the will of man; then I demanded of him if it were juſtice or equity we ſhould be kept and not ſuffered to have food for our money, this being the third day we have been thus kept, and have not eaten one morſel of bread; you may all ſee that God is with us, and that we came well into this Town, ſeveral hundreds can witneſs, and if we periſh our blood will fall heavy upon you which are the cauſe of it; Then *John Indicot* ſaid it matters not, but if you will work you ſhall want for nothing; then I told him that he

had taken me from the work that the Lord called me unto; then he laid the Lords work! the devils work, and called to the Gaolor to take me away: the sentence being past upon us both to be severely whipt, and not spared the second day of the week following, they executed their malice upon us ten stripes a piece, cruelly laid on with a threefold cord, having knots at ends for causing it to tare the flesh, so to torment the creature, which being done we were moved to praise God for his presence, at which the people was astonished; after which vve vvas shut up and the windows stopt whereby to prevent us from the aire, and all manner of refreshment; & so continued us for the want of paying of fees certain days in vvhich time God wrought their deliverance by one Robert Westcot of Warvvick in the Collony of Road-Iland.

Also Horred Gardiner, a mother of many children, and an inhabitant in Newport upon Road-Iland, being moved by the measure of God to go on his message unto Weymouth, took with her the youngest babe that fed upon her brest, such a journey that no flesh that had looked upon it with the fleshly eye, could have expected (considering her condition) she could have accomplished, but her faith was made strong through weakness, and according to the will of God finished her testimony at Weymouth in Boston Collony, where the witness in the people answered unto her words; but the baser sort hurried her away the day following, before John Indicot Governor of Boston, who after abusing her with unsavory language, and much threatening committed her and the girle that assisted her to bear her child (Mary Stanton by name, with reviling language) unto the Gaolor where they received ten stripes a piece with the threefold cord of their covenant; Such a barbarous article of their faith is this, as I have not heard the like, as to whip a woman who bare two babes, sucking the breast at the time, one visible, and the other invsible, who after that execution of this their cruelty, kneeled down saying, The Lord forgive you for you know not what you do; a woman standing by, said, Surely if she had not the spirit of the Lord she could not do this thing; Thus they continued them in prison about fourteen days, not suffering any of their friends to come at them; this

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and such as this, puts a clear difference and demonstration betwixt their faith and ours, each faith shewing forth its fruit, the one through travels, tryals, patience and sufferings, manifesting theirs before the faces of all people; the other through wrath, malice, cruel mockings, reviling language, scourgings and imprisonments manifesting theirs, and whether of these faiths stands in God, seeing there is but one Lord and one faith unto salvation, we leave it unto that of God in all people to judge; this cruelty was acted on them about the eleventh of the third moneth 1658.

A relation of the sufferings of Thomas Harris *in* Boston.

It came to pass that on the fifteen of the fourth month, 1658. that I with two other friends set forth from Road-Iland towards Boston jurisdiction; and on the seventeenth day of the same I came to Boston, and being moved to their meeting house, there I came and stood quietly until the Priest had done speaking, then I spake to the people these words, The Dreadful terrible day of the Lord God of heaven and earth is coming upon the inhabitants of this Town and Country; then was I pulled out by two men, and soon a man came and put his hand upon my mouth that I should not speak, and another took me by the hair of my head, but when they let me go I spake to the people again, that they took heed how they joyn with oppressors and cruel men, for the Lord God was risen and their coverings were found to narrow, for their nakedness did appear unto all them that feared God; then they carried me to prison, & after a while had me before the Governor, where was the Deputy-Governor, with several Magistrates and many people, and coming in to the room where the Governor was, he asked me if I knew before whom I was come, I told him yea; *John Indicot*, why do you not put off your hat? *Thomas Harris*, I do not keep it on in contempt of authority, but in obedience to the Lord, so one pulled off my hat, then the Deputy Governor bid the Marshal bring a pair of shears to cut off my hair, I told him it was against my desire if he did, but he might do what he was permitted, the governor asked from whence I came? *Tho. Harris*, from Providence. *John Indicot*, from whence there? *Tho. Harris* from Road Island. *John Indicot*, what were them

that came with you? *Tho. Harris* It is like I ſhall not tell thee. Gover. I will make thee tell before thou doſt go. Govern The divel hath taught thee a deal of ſubtilty, and ſaid that we were all divelliſh blaſphemous, hereticks (meaning them that were called quakers) *T. H.* Take heed what thou ſpeaks, as thou will anſwer it in the dreadful day of the Lord God; it is an eaſie matter to ſpeak that we are blaſphemers and ſuch like in words, but can you prove it or make it appear? the Governor ſaid, you are all ſuch. *T. H.* it will not ſerve thy turn in the day of thy account, to ſay we are all ſuch. Govern. I matter not what thou ſpeaks, why didſt thou come here? *T. H.* In obedience to the Lord; the Governor ſaid, in obedience to the Lord, in obedience to the devil! vvhy didſt thou come here to trouble us? *T. H.* To declare againſt pride and oppreſſion & men that uſe cruelty. The Governor asked if he were ſuch a one? Anſwer yea: the Governor ſaid, wherein do I uſe cruelty; Anſwer, in oppreſſing the innocent: (Dep. Govern) He deſerves to be hanged. Again the Dep. Governor preſt me to tell him what they were that came with me, and ſaid that there was murder committed that day, and he did not know but we were the men, therefore I ſhould tell him what they were *T. H.* accuſe me if thou canſt vvith it, but this vvas falſe, for there vvas no ſuch thing, neither did they knovv from me at all vvhat they vvere; many more queſtions vvas asked me, but ſeeing their intent vvas to enſnare, I vvas kept ſilent; then ſent they me to priſon vvithout Warrant or Mittimus, vvhere I vvas ſhut up in a cloſe room, not any ſuffered to come unto me, neither could be ſuffered to buy food for my money; the next morning the Gaolor came unto me to knovv if I vvould vvork, ſo as to earn him one ſhilling, and out of it to have four pence in ſuch diet as he vvould give me; then after a vvhile he called me dovvn to be vvhipt, I asked vvhat lavv I had broken, and read it unto me, but he refuſed, then pulling of my cloaths, brought me to the poſt vvhere I received ten ſtripes vvith their three corded vvhip, then he ſhut me up again, vvhere he kept me eleven days, not ſuffering me to buy any thing to eat, meat he brought me, but he vvould not receive money for it, neither ſhould I eat it, except I vvould vvork (as he ſaid) but at the end of five days I

had

had food conveyed to me in at a vvindovv by a friend in the night ſeaſon, or otherways by probability I had been ſtarved to death, and in the five days a priſoner conveyed me in a little water, for which they threatned him, and yet the ſame day that I was whipt, the Gaolor came to me, and told me that I had ſuffered what the law required, and if I would hire the Marſhal to convey me out of their juriſdiction, I might be gone when I would. Anſw. If the doors be ſet open J know no other but J ſhall paſs, but to hire a guard that J cannot; ſo on the ſixt day before the ſixt hour in the morning, the Gaolor becauſe I could not go to work at his will, laid on me twenty two blows with a pitch rope, notwithſtanding he had told me that I had ſuffered what the law required before, and on the ninteenth of the fifth moneth 1658, brought me again to the poſt with ſeveral brethren more, where J received fifteen cruel ſtripes, as hereafter you will further underſtand.

Againe *William Brend*, and *William Leddra*, who was the two which accompanied the before-mentioned *Thomas Harris* into Boſton Pattent; having drawings unto Salem, where they were received, and had ſeveral Meetings, with other Service which they did for God in that Colony; but conſenting to the Simplicity in a plain man, for his ſatisfaction yeelded to meet with their Miniſter ſo called, (*Proviſo*) that they might not be inſnared, knowing their Law; which was granted unto them by way of promiſe: which when the ſaid Miniſter came, brought a Magiſtrate with him, who after conference togeeher, to cover the condition upon which the Strangers met them, they ſuffered them to paſs away, but before they were gone half a mile, the Magiſtrate called Capt. *Gariſh* by name, purſued them, and forthwith apprehended them, and cauſed them to be carried back to Salem, and being brought to their Court there held; by their owne confeſſing, they found nothing that was evill in them, yet they ſaid they had a Law againſt ſuch a people, as we owned our ſelves to be according to that law, they ſent us to the houſe of correction, but being ſtayed that night and the day following in that place, they call to queſtion ſeveral of our friends for meeting with us, ſix of which they ſent to Boſton priſon, at

that

that ſame time, although inhabitants of the ſame Towns, of which was *Lawrence Southwick* and *Caſſandra* his wife (though aged and of an honeſt report) and alſo their ſon *Joſiah Southwick* (whom in the twelfth moneth 1657. they abuſed by whipping; this now being the third time of their impriſonment with ſtripes) the other three was *Samuel Shattock*, *Joſhua Buffum* and *Samuel Gaskin*; before our departure from *Salem* the Lord gathered us together, and we had a meeting of friends who paſſed ſome part of the way with us, after which giving up our ſelves to God by prayer & ſupplication, we were brought to Boſton about the ſixth hour in the evening of the 2. of the fifth month 1658. being the ſixth day of the week, where through the malice of the keeper, we were ſeparated into ſeveral rooms, one of which the Gaolor had provided on purpoſe for us (as he ſaid, to make us bow to the law) he having ſtopt the windows that he left not a hole for convenient air, neither would he ſuffer any to come at us, but ſtopt all way of conveyances, as well as common aire and diet; neither would he ſuffer us to have victuals for our money, but ſometimes he brought a few pottage and a piece of bread, and we would have given him money for it, but he ſaid he would have nothing but work for it, but we not being ignorant of his ſubtilty refuſed that which he brought (which was very little) and threatening us, ſaid, if we did eat it he would make us work for it; ſo he kept us lockt up not ſuffering any food to come at us till the fourth day of the week following, but the ſecond day before he called us down to be whipt, where we two with four of thoſe that came with us, to wit, *Samuel Shattock*, *Joſhua Buffum* and *Samuel Gaskin*, with *Caſſandra Southwick* received ten ſtripes a piece; the other two, to wit, *Lawrence Southwick* and *Joſiah* his ſon was reſerved for their ears (according to the laſt clauſe of their additional law which before is written as thou may read) after which being lockt up again according to his cuſtom, he told us we were clear paying our fees, and hiring a Marſhal to convey us, which in conſcience we could not do, and ſo continued upon the third day following, early in the morning he put *William Brend* into irons, pretending for his not working, one of each thigh, and another about his neck, and lockt them altogether

gether with a horſe lock, that there was no more room betwixt the irons then the lock allowed, theſe irons was upon him ſixteen hours as the Gaolor confeſſed the next day in the morning, he came again in the ſame manner, asking if he had occaſion to go down, and coming into a lower room where the mill ſtood, he haled me towards it, and bid me go to work; which refuſing for conſcience ſake, he took a pitch rope out of his pocket about an inch thick and laid upon me (as he ſaid) as hard as he could upon my back and armes untill his rope untwiſted, it was ſaid by the priſoners about twenty blows, ſo that with them my armes were ſwelled, being whipt but two dayes before, and being lockt up in the room again; the ſame day he came with another rope about the ſame bigneſs but ſtronger, and haled me down into the lower room again, and bid me work, which I could not do for all the world, and began to lay on me with his rope again, & like an unreaſonable man vvithout compaſſion laid ninty ſeven blovvs more on me as hard as he could, and if his ſtrength and rope had not failed he had laid on more, and ſo at his going avvay threatned to give me as many more the next morning; and alſo the friend that vvas vvith me, ſo he lockt us up in the room; again, but having been kept from food about five days, and the body being weakened both for want of air and diet, the fleſh and blood mixed together with the blows, ſo that ſoon after it was laid down upon the boards, the natural ſtrength being much ſpent, and the life over powred, it was near departing from him, ſo that the cry aroſe and fear poſſeſt the hypocrites and guilt the murderer, ſo that the priſon doors was ſet open, and all means uſed by themſelves to ſave life if poſſible, but by the power of Jeſus was he raiſed up contrary and beyond their expectation; the Governor ſent his ſon & Chyrurgian to ſee what might be done, great fear being fallen upon them, but no uſe was made of them and leaſt they themſelves ſhould be called in queſtion, they caſt the thing upon their keeper, and although a member of their body, their intent was if danger he ſhould ſuffer firſt, the generallity being much affected with it, would not be ſatisfied till they dealt with their brother the keeper for it, for which end the Governor publiſhed a fooliſh paper, whereby to blind the eyes of the ſimple, ſaying

ing they would deal with him at their Court; but their chief Prieſt *John Norton* taking part with their *Judas*, and juſtified him therein, ſaying that *William Brend* indeavored to beat their Goſpel Ordinances black and blew; and if he was beaten black and blew, it was juſt upon him, and if they called the Gaolor in queſtion for it, he would appear on his behalf (Mark) if this Goſpel of theirs were but a figure, and bring this Paſtor to his parable, and the by-word uſed amongſt the people, *True blew will not ſtain*, but this Goſpel of theirs being neither ſubſtance nor figure, it will alter its die in to any colour: verily I obſerved it, the Prieſts belonging to that office, as was the blackneſs of darkneſs that was over it, ſo was the habit and covering they were clad with all, and as the grey of the morning appeared, ſo changed they their coats: Firſt, the black Monarchy from the Biſhop to the pooreſt Sir *John*, that he licenced, ſet forth all black; as theſe removed, then the greys appeared the mingled pendant, and the outſide waſhing Anabaptiſt; thus is the black and blew Goſpel beaten with every blow that God gives unto the Kingdom of the devil, and reſt he will not untill he have made the black white, and the darkneſs light before him; and thus of a truth I will ſeal with my heart, that every peoples condition is according to their colour; therefore let *John Norton*, and all New England take heed of that Goſpel that can be beaten black and blew, for the colour of the coat of Chriſt is fair and beautiful and changes not.

Again, it came to paſs that for ſix or ſeven days, a death or a cruel ſuffering about *Boſton* followed *Humphery Norton*, the ſenſe of which with the ſtrength of the emnity againſt the righteous ſeed with weight of the burden, then upon him, took from him the nouriſhment and comfort that is in the creatures, and alſo the refreſhment that ariſeth from ſleep, and reſt; laying his load (having freedom ſo to do) before his beloved brother *John Rous*, an heir with him of the ſame promiſe, and a ſufferer with him for the ſame ſeed, who willingly took it upon him to draw with me in the ſame yoak; being ſenſible of the neceſſities of our repairing thither, to bear our parts with the priſoners of hope, which at that time ſtood bound for the teſtimony of Jeſus, the Word of God, which after our travel day and night

night to accompliſh, we came into *Boſton* the very day follow-ing that *William Brend* had been laid as one dead with blovvs; and the firſt relation we had was concerning him, and how they vvas laboring to ſave his life; an inhabitant of the Town ſeeing us, being a ſober man and not addicted to blood, like the reſt, underſtanding what we were, told *Humphrey Norton*, he had been expected certain moneths, and wiſhed him if he loved his life to depart, or otherwiſe he was a dead man; but ſuch was the neceſſity, that if all that Town had been his, and he would have given it me to depart thence, we could not, for the people lay upon us, the ſeed lay upon us, and the ſuffering for which we were appointed vvith the ſouls of the people; ſuch vvas our load, that beſide him that laid it upon us, vvho alſo took it from us, no fleſh nor place could eaſe us, vvho according to his vvill, and in the manner follovviag lead us into it, and through it, it being their lecture day, ſo called, and alſo the market for the Country; after the time of their meeting, thither vve repaired after the hearing of the vvoful ſacrifice of the dead, vvhere the earth ſpake, and the grave uttered her voice, and death fed death through the painted Sepulchre *John Norton*, and the ſeed in ſorrovv mourned and ſuffered under it; after the conclufion of this, *Humphery Norton* ſtood up and ſaid, verily this is the ſacrifice vvhich the Lord God accepts not, for vvhileſt vvith the ſame ſpirit, that you ſin you preach, and pray and ſing, that ſacrifice is abomination, ſuch vvas thrir order, that before half of the vvords vvere uttered he vvas haled dovvn, yet uttered vvere they all before they got him forth; that ſame day in the heat of their fury, they called him vvith *John Rous* before them in the ſame place, for vvhich vvords *Humphrey Norton* (after a long and frivous examination) vvas charged vvith blaſphemy, in vvhich time vve required of them either to act according to the Lavv of God, or vvholeſome lavv of the Engliſh Nation and ſpare us not; neither of which they would come nigh, whereupon we required of them an appeal, and freely would refer our cauſe to the chief Magiſtrate, or whom he pleaſed to appoint, this we did once and again, whereby to leave them without excuſe; this they ſlighted and diſregarded the Governor and Deputy with one conſent, ſaying, no ap-

pealing to *England*, no appealing to *England*, with other words of deriſion, who forthwith after this ſentenced us unto whiping, ſuch is the confuſion of their Law, that although their charge was blaſphemy, yet they ſentenced us for another thing, alſo tempting John Rous with flattering words ſeeking to inſnare him, which he ſleighting and diſregarding, ſavouring the ſpirit, and knowing the malice and cruel wickedneſs they had uſed towards others, who then ſome of them were in bonds by famine and cloſe keeping, laboring to conſume or ſtrangle them for want of food and air, ſome three, four, and five dayes without any manner of food; ſome eight, nine, and ten dayes without one bit of bread allowed by them or ſuffered to come at them; thus labouring for their lives, or in the leaſt to cauſe them to blaſpheme, from both which the innocent was preſerved: ſo in the nick of time John Rous in the audience of all the people required of them convenient food for our money, or otherwiſe if vve periſhed, our blood be upon them; vvhich there vvas granted, and the javves of their vvicked Lavves all rent and broken: Thus vvere vve continued from the fifth untill the ſeventh day, being the Jevves Sabbath, they offered us tvvo poor quakers (ſo called) upon their Altar-ſtocks, after vvhich tendered us to depart, if vve vvould hire their Convoy; vvhich neither needing it, nor in conſcience vve could not do it, vvere continued in priſon the Week followving; ſuch vvas their malice, that they called their council as they ſaid, vvho gave forth an Order for the Whipping of the quakers then in priſon, (vvho vvere ten in number) tvvice a Week, the firſt time with fifteen ſtripes with their three-fold cord; the ſecond time eighteen; and ſo from time to time to haue three added euery time till further order: [By this Law they might have vvhipt us unto death, and if ſo, unto the grave, and there alſo if they had a minde.] We asked for a copy of this Ooder, but vvas denyed it, for it vvas our deſire to have it, that the variety of lies vherevvith it vvas filled, might have been preſented to the vievv of all men: But ſuch is the ſubtilty of the Serpent among them, that he will keep all he doth as much in darkneſs as may be, leſt being brought to the Light, he ſhould be diſcovered in the eyes of all, and condemned; So calling us to the execution

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of the firſt part of this their later Order, out of ten they chooſed four vvhereupon to execute their Wrath, to vvit, John Rous, William Leddra, Thomas Harris, (vvhom they had Whipped once before, as vvell as vve, and contrary to Lavv beaten vvith aboue tvventy ſtrokes) Humphrey Norton being the fourth, us four they as barbarouſly beat, as a cruel man vvould beat his horſe; the people beholding, and ſeeing us ſo uſed aboue our old Wounds, the cry againſt cruelty increaſed, Sodome vvas troubled, Ægypt vvas affraid, and all old Jeruſalem in an uproar, Blood at that Seaſon, they had ſufficient; So that the other ſix they touched not, though vvillingly they put off their Clothes, and tendered their backs; their adverſaries ſlunk avvay like dogs vvho had ouer-filled themſelues vvith Sheeps blood, for vvhich they vvere afraid to be hanged; Who hauing thus ſatiated their cruell appetites, turned us forth, to their ſhame and contempt. This vvas one of the main Articles of their Faith, contrary to that command in the Lavv vvhich ſaith, *Thou ſhale do no murder*, (theirs ſaith, Thou ſhalt.)

This Cruelty ſhortly after the former.

Again *Nicholas Phelps* an Inhabitant of Salem, although a weak man through the infirmities of his body. for not ſatisfying their wills was called in queſtion by *Daniel Deniſon* and ſome others, and by them was committed to priſon at Ipſwitch, and there was whipt three times in five days, becauſe he refuſed to work for them, which manifeſts that though a weak body, yet a ſtrong faith, not in the leaſt bending unto them, and when they could not overcome him by cruelty, the ſhame and guilt of what they had done lying on them, they went thus to worke, agreeing with a man in the Towne to doe as followeth: On a certain day a man who having had former acquaintance and friendſhip with him came to *Nicholas* and had him to his houſe, and after a while got him to walk with him into his field, and after ſome ſpace of time ſpake to *Nicholas* to this purpoſe, that he thought that he would bee ſet at liberty ere long: *Nicholas* not knowing vvhich vvay it vvould be accompliſhed; as for to vvork to fulfill their wills, he could not: So after a vvhile the man fell to vvork about a ſtone vvall, and coming to a ſtone that he could not lift,

it vvas ſo big, *Nicholas* (being charitable) aſſiſted him to lift the ſtone, and lay it in the place vvhere it ſhould lie, for vvhich doing he vvas releaſed, becauſe hee did ſomething that they called vvork, although it did not tend any thing to the fulfilling of their Law, but herein doth the hypocriſie of their Magiſtrates appear.

Again it came to paſs, that we two *Chriſtopher Holder* and *John Copeland*, being moved by the Lord to go to Boſton, ſet forth thitherwards on the third of the ſixth moneth 1658. and the ſame day came to a town in that Juriſdiction called Dedham; it being neer evening, we turned into the Ordinary, where we lodged that night, and early on the morning there came two Conſtables, with ſome others, and demanded of us, Whither we were going? Our anſwer was, We were paſſing towards Boſton; then they ſaid, they had a Warrant to have us to Boſton before the Magiſtrates; then we required to ſee it, but they would not ſhew it to us; ſo after ſome hours, one Conſtable and two men with him, had us to Boſton, and brought us to the Governors houſe, who when he ſaw us, being perplexed in ſpirit, ſaid in a rage, You ſhall be ſure to have your ears cut off: Then he asked us our names; ſo we told him: then he ſaid, We had been here twice before, and ſaid, What? you remain in the ſame opinion you was before: Anſwer, We remain in the fear of the Lord; He ſaid, you can ſpeak never a true Word; and further ſaid, He looked upon it to be a great judgement of God to them, that we were ſuffered to come ſo oft amongſt them to trouble them, and ſaid, We were the worſt Hereticks that ever he heard or read of; and asked us, Why wee came? ſeeing we knew they would not receive us: Anſ. The Lord God hath commanded us, and we could not but com; then he ſaid, the Lord command you to com? it vvas the Devil; & urged us to prove our Call by the Scriptures: we anſwered, our names are not vvritten in the Scriptures; he ſaid, he did believe we ſpake true; for your names is not written in the Scriptures; and he further ſaid, It vvas ſomething if vvee could make it appear that vve vvere ſent of God: We anſvvered, That vvhile he ſtood in unbelief, though vve ſpake never ſo plain to him, yet he vvould not believe; then one

Nathaniel Williams ſtanding by, ſpake to this effect; Seeing vve knevv that they vvould not believe us, it muſt needs bee out of malice that vve came: Anſvver, The Lord God vvho ſearcheth all hearts, knovves that vve came not in malice; then the Governor asked us, Whether vve did believe Chriſts Body vvas in Heaven? We anſvvered, Wee knovv that his Body is in heaven; Then he ſaid, he vvould ſet *Humphrey Norton* on our backs, for he vvould not ſay ſo, (vvhich thing is falſe concerning *Humphrey Norton*:) So after ſome other vvords, he ſent for the Goalor, and bid him take us avvay, ſaying, You ſhall hear from us to morrovv; ſo hee had us avvay, and put us in the houſe of Correction, (as they call it, but vve knovv it to be the houſe of Oppreſſion) and on the morrovv, being the fift day, they had a Court, before vvhich vve vvere brought; and when we came before them, they cauſed our hats to be pulled off, and thrown on the ground; then the Gouernor ſaid, You were before me yeſterday, and I asked you to prove your Call hither, but you did not, becauſe you ſaid I would not believe you; therefore I aske you to prove it before this people, and it may be they will believe you; then we asked if they would believe us when we ſpake the truth? The Gouernor ſaid, Yes, if you proue it by Scripture; We anſwered as before, to prove our Call hither by expreſs words of Scripture, that we cannot; becauſe our names (neither this place) is not mentioned in Scripture; but that wee have examples in the Scriptures from the Prophets and Apoſtles, who in obedience to the Lord travelled from place to place as we do, that wee can prove: Then John Indicot Gouernor, laughed and ſaid, Are you Prophets and Apoſtles? Then he asked, Whether we did believe that Chriſt had a Body in heauen diſtinct from the bodies of his members? Anſ. That Chriſts body is diuided from his members, that we do not believe; then he ſaid to the people they mean his Myſtical Body; then we ſaid, we know no ſuch word in Scripture as Myſticall, and put him to proue by the Scripture, that Chriſt hath two bodies; then another man ſtood up and asked us, Whether we did not believe that Chriſt had a body in heauen made of

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sinews, flesh and bone, distinct from the bodies of his members? Then we asked what the bodie of the members of Christ is? To which they gaue no answer; but asked us some other questions: but we seeing they sought to insnare us, said to them, It is best for us to be silent; for you ask questions for nothing but to insnare us, for you will not be satisfied with any answer: Then the Gouernor said, Sure enough we do seek to insnare you; then the Secretary spake to this effect, These men haue been here twice before, and hath receiued the Law, and was sent out of this Jurisdiction, and now is come the third time to sowe their damnable Heresies, and to infect the hearts of this people with their poysonous Doctrines; and wrote an Order, and deliuered it to the Gouernor, who deliuered it to the Goalor, and bid him take us away, and keep us according to his Order; So he had us to the same house again, and the next morning the Goalor came to us, and asked us to work; then we required to see his Order; so he shewed it to us, which was to this effect:

To the Keeper of the House of Correction.

You are by vertue hereof, required to take into your custody the bodies of Christopher Holder and John Copeland, and them safely keep close to work with prisoners onely, till their ears be cut off, and not suffer them to converse with any while they are in your custody.

Edward Rawson, *Secretary.*

Then he asked us again to work, and said as you are rationall men, I would wish you not put your bodies to so much suffering, saying he had an order to have us whipt twice a week if we would not work, and shewed us the order that was made for the other friends, whereby four of them ten was whipt, contrary to their Law; but we gave them no answer at that time; then he said he would give us time to consider of it till noon; so some hours after he came to us againe, and asked us as before; then we answered, that we were shut up, and were

not

not at liberty to work; then he pulled us and ſhut us up where the work was, where he kept us till evening, and then had us into the common-Goale; and in the morning had us down again where the work was, and ſaid he would keep us there till our backs was ſlaſht; ſo he ſet us bread and pottage by the work, but we had no freedome to meddle with either. So at evening we were had in the common-goal again, where we were ſhut up in a cloſe room, in which place we remained eight dayes, they not knowing of any thing that we eat; then the Goalors wife came to us, and ſaid, If you will have milk, you may have it bought for you, and if we would have beer, wee might buy it of her; ſo from that time the other friends which were in the houſe of Correction, were ſuffered to put into us at a window what we wanted.

Sometime after *Chriſtopher Holder* and *John Copeland* was put into priſon, I *John Rous* was commanded of the Lord to go to Boſton alſo; and as way was made, according to the Will of God I prepared to go thitherwards; and on the 25. of the 6 moneth, 1658. in the evening I came to Boſton, and after I had got the horſe I rode on ſet up in a ſtable at an Inne, I went into the houſe, and after ſome ſtay there, I being not deſirous to be a ſnare to any man, I declared who I was to the man of the houſe, who fetcht the Marſhal, and he had me to the Governors houſe, and when I was brought before the Governor, he came towards me in a lofty manner, and ſaid, Put off thy hat; I anſwered, I cannot; ſo my hat at his commandment was taken off: Then the Governor asked me, Why I came to this Town? I ſaid, To viſit my friends in priſon, and if I may have liberty, (if they want any thing) to miniſter to their neceſſities; he anſwered, in deriſion, That is a charitable Deed; Why did not Humphrey Norton come? I replied, Thou had beſt ask him the next time thou ſeeſt him; He asked me, Whether I had any Letters? To vvhich I vvas ſilent; ſo he bid the Marſhall ſearch mee, vvho did according to his command; and the Governor took ſeverall Papers out of my Letter-Caſe, and kept them; and after ſome queſtions about the Bodie of Chriſt, to vvhich I anſvvered him according to the Scriptures; and after telling mee, That this is no nevv thing that we held; and ſaid, If he had time, he

would

would ſhew me out of Books which he had in his houſe, That ſeverall Hereticks before us held the ſame opinion; To which I anſwered little, knowing that the Spirit of God is pure from all Hereſie, whatſoever men who are blind may ſay of it: Then he bid the Marſhal have me to priſon; the which was done without Warrant or Mittimus that I did ſee or hear of.

On the ſeven of the ſeventh moneth, we three was ſent for from the priſon before the Court of Aſſiſtants held at Boſton, who when we came, commanded our hats to be taken off; the which being done, after ſome time of ſilence, the Goalor asked us one by one, Whether wee knew the Law againſt quakers? Then we anſwered, We knew their Law. Then he asked, Why we came thither? We anſwered, The Lord God, whoſe Law is juſt and equal, required it of us to come, and in obedience to him we came. Then one called Major Deniſon asked us, Whether every man is not Maſter of his own houſe? We anſwered, The Lord God is Maſter of Heaven and Earth, and he can ſend whither he will, and whom he will. Then the Governor ſaid, Were you not here before, & ſent away, & now are come again? To which Richard Bellingham added, In contempt of Authority. We anſwered, Amos muſt propheſie at Bethel, although he be forbidden. Then Major Deniſon ſaid, If a man ſhould forewarn another man from coming into his houſe, and ſhould ſtand with a pike or ſword at his door, and yet for all this, the other ſhould attempt to come in, and ſhould be ſlain, Would not this mans blood be upon his own head? Anſwer, If the Lord ſent a man to ſuch a mans houſe to forewarn him, or any in his houſe to repent of the Judgement that was to come; if that man was ſlain, he was innocent in the ſight of God, and had cleared his conſcience twards the man, and his blood would be upon his head that ſlew him: Then ſome words paſſed between us, wherein the Governor was called by his name; then Major Deniſon ſpake to this effect, that it was not fit for us to call him by his name, for he hath another name by which he is known, The Governor of Maſſathuſets Bay. Reply, Thou mightſt have ſhewed more wiſdome, for his name is John Indicot, and mens names is given them to be called by. Then they ſpake ſomething of our not putting off our hats, and brought

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ſeveral places of Scripture, whereby they pleaded for reſpect to their perſons: We anſwered, He that reſpects perſons commits ſin; Then one of them ſaid, That is in Judgment. *Reply.* Are ye not in Judgment? Why then do you plead for it? Wee further ſaid, If you be Magiſtrates of God, ſpeake in the Majeſty of God. The Governor anſwered, We do I hope: *Reply.* Nay; for thou doſt often laugh: The Governor asked, Whether Laughter is not lawful? *Anſ.* Not ſuch laughter as thou uſeſt. The Governor asked, What is the honor you would have given to men? *Anſ.* Love is the honor which is due unto all men: And further ſaid, How can you believe which ſeek honor one of another? If you were believers you would not ſeek it. Then Major *Deniſon* ſpake to this purpoſe, That it might be ignorant people might wonder, that they kept ſo much ado about the putting off the hat, and ſeeking honour to their perſons, but therein lies the ground of contempt of Authority; we put them to prove that ever any Magiſtrats that are ſpoken of in Scripture required any to put off their Hats; then the Governor ſaid you cannot prove it by Scripture that any did wear Hats, the which was proved falſe, for *Dan* 3 21. was brought by us, where it is ſaid, *Theſe men were bound in their coats, their hoſen, and their hats*; then he ſaid there was no ſuch word there as Hat, we took forth a Bible, and read it to them, then they ſaid it was miſtranſlated; vve ſaid, If the Scriptures be miſtranſlated how can they be taken for a rule; the Governour replyed, ſome vvas and ſome vvas not: Then Major *Deniſon* ſtood up being about to ſpeak, ſo the Governour made way for him ſaying to the deputie Governour, (who vvas caſting forth a flood of falſe accuſations againſt us) I pray let the Major ſpeak, vvho having audience ſpake to this purpoſe; You ſay you own Governours and Magiſtrates ſuch as are ſet up by God, but you ſay that all the Rulers and Magiſtrates that are now in the World, are the powers of the World, and the powers of darkneſs, and you are Judah; and becauſe the government is to come out of Judah, therefore the ten Tribes of Iſrael are offended and divided againſt Judah, the Tribes of the Presbyterians, the Independents and Prelates, &c. All theſe are againſt the quakers, ſo *Manaſſes* is againſt *Ephraim*, and *Ephraim* is againſt *Manaſſes*,

and both againſt Judah, and you ſay you ſhall reign, but we are the ſtronger, and ſo look to your ſelves. *Anſw.* (Mark Reader, vvhat this mighty man hath profited by his ſpeech) you have not heard any of us ſay ſo, but the Lord is ſtronger then all and he ſhall reign; ſo one of them vvas ſaying, That we vvere deceived and deluded; vve ſaid, if we were deluded and out of the way you had more need pity us, and not do as you do; then one of them ſaid, We pitie you vvhile vve puniſh you; vve anſvvered, That is as if a man ſhould ſet a Dog on a Sheep, and be ſorry for it vvhile he is doing it; after ſome more vvords they called us bold Boyes and Blaſphemers: The Governour ſaid, You come in a ſhevv of love and humility and the ſpirit of meekneſs, but you are ſuch as Chriſt ſpake of, who have outvvardly ſheeps clothing, but inwardly are ravening Wolves. *Anſw.* Chriſt there ſpake of a people very like your ſelves. After this the Governour made a Speech to us, and ſaid, He ſpoke from heaven, but vve vvould not beleeve him. *Anſw.* Nay, vve do not beleeve thee; ſo after ſome other vvords he bid the Jaylor take us avvay, the vvhich he did; this being the ſubſtance of vvhat paſt betvvixt us at that time, ſo neer as vvas remembred.

Again on the tenth day we vvere called before the Court, and when we came, our hats were pulled off as before; then *Richard Bellingham* deputie Governor ſtood up and ſpake to this effect: Theſe men have been here formerly, and have been ſent away, and though they knew the Law, yet are they come again in contempt to revile Magiſtrates and Miniſters, and to break all Order in Churches, and to deceive the people, and ſo whatever comes upon you, whether loſs of ears or loſs of life, your blood be upon your own heads. To which we replyed, you heap falſe accuſations upon us, and God will heap his judgments on your heads; and if we ſuffer loſs of members, or loſs of life, our blood will be required at your hands, for the Lord hath ſent us hither: To which the Governour replyed, Prove that, and ſaid, Chriſts Meſſengers were to pray for them that perſecuted them; but you curſe us, and propheſie judgments to us. *Anſw.* We have not done any thing ſince we came hither, that deſerves the ſpilling of one drop of our blood; Then

the

the Governor ſaid, you are greater enemies to us then thoſe that come openly, for you come under the pretence of peace to poiſon the people; to which one of us ſaid, It grieves me to hear thee ſpeak ſo many falſe things. Then they urged us to prove that we were ſent of God; for the ſame things that Chriſt ſaid ſhould be done to his Diſciples by thoſe that are contrary to him, have ye done unto us as whipping, &c. Then Major *Deniſon* ſaid, Then evil doers that are whipt ſuffer for Chriſt. To which *John Rous* replied, if we were evill doers the judgments of God would be heavier on us then that which we ſuffer by you; but not being evil doers we have the peace of God, and his peace keepeth us above all ſufferings; to which Major *Deniſon* replyed, Maſter *Rous* (for ſo I may call you having heard that your father is a Gentleman) what Judgment do you look for greater then is upon you, then to be driven from your fathers houſe, and to run about here as a Vagabond with a company of Seducers; except you look for a halter, or to be ſtruck with a thunder-bolt? To which *John Rous* anſwered, I was not driven from my fathers houſe, but in obedience to the Lord I left it, and when the Lord ſhall clear me of this Land, I ſhall return to it. Again, then the Governor called to the Secretary to read the Law which concerned us three; ſo he read the latter part which was to this purpoſe, That for coming again, having once ſuffered the Law, we ſhould have each of us an ear cut off; After the Law was read, the Governour did, as he often doth, ſpeak very lightly, and uttered ſeveral words in deriſion, the which we ſeeing ſaid, More gravity would become you; To which he replyed, Do you come to reprove us? and another of them ſaid if you ſhould ſpeak thus in any other Country, they would take you and hang you up preſently for this, to reprove Magiſtrates in the face of the Country, doth plainly tend to ſedition; the Governour ſpake in deriſion, and ſaid, I know you come to reprove a proud and ſinful people; then we asked whether he would ſay they were not a ſinful people? he anſwered, we will not ſay ſo, though you ſay you are not. *Anſwer.* Then if a ſinful people, may not a ſinful people be warned to Repentance? So the Governour and Secretary called to the Marſhal to have him gag *Chriſtopher Holder*;

then we asked vvhether we were not called hither to ſpeak, as vvell as to be ſpoken to? the Governour ſaid Yes, vvhen vve give you leave; then after ſome more vvords, Major *Deniſon* ſaid, if you could ſhevv your Commiſſion to us as plain as vve can ſhevv to you that you are evill doers in tranſgreſſing our Lavv, it vvas ſomething. *Anſw.* Whether you vvill beleeve us or not, from the Lord we have received a command, and his Spirit is our Commiſſion; then the Governour ſaid, They have nothing to prove it by but by the Spirit which is within them, and that is the Divel; we replyed and ſaid, Take heed of blaſpheming the Spirit; he ſaid, vve came in contempt; we replyed, The Lord God who knows the hearts and reins of all men judge betvveen us and you, whether we came in contempt; and ſome other vvords we ſpake to them concerning their Law; and ſaid, We have ſeen ſome of your Laws that have had many Scriptures in the Margent: but what Examples have you in the Scriptures for cutting off ears, the Governour ſaid, vvhat Scripture is there for hanging? then Major *Deniſon* ſaid in way of deriſion, yes, they would be crucified; then they haſtened the Governour to diſpatch us quickly, who ſpake to *Edward Rawſon* again to read the Law to us three, who called us by our names, and as he was going to read the Law again, the Governour and Magiſtrates whiſpered together, and while we were expecting to hear the Law read again, the Governour turned ſuddenly about, and in great bitterneſs paſſed his ſentence on us three in theſe words: It is the ſentence of the Court, That you three all have each of you his right ear cut off by the Hangman; then we ſeeing their unjuſt proceedings againſt us, and that they vvere both our accuſers and Judges, and vvould not permit us to ſpeak for our ſelves, as vve ought, but cryed out for to have us ſilent, and to gag us if vve vvould not, vve vvere ſtirred in ſpirit to appeal to the cheif Magiſtrate of the Common-vvealth of England, and to have our cauſe tryed and judged by him; but they made a light thing of it, and haſtened the Keeper to have us avvay; the vvhich he did, and put us into the common Priſon again, So this is the ſum of vvhat paſſed betvveen us the ſecond time we were before them, as neer as we can remember.

The

The ſame day was *Laurence Southwick*, and *Caſſandra* his wife, and *Joſiah Southwick* their Son inhabitants of Salem, who have been impriſoned in the houſe of correction twelve weeks, by reaſon of which reſtraint from their houſe and families, their outward eſtate is much waſted, it being in the time of Harveſt, where they loſt a Meddow for want of reaping, wherein formerly they have had twenty load of hay, for want of which, their cattel they muſt either put to ſlaughter, or otherwiſe periſh, if God provide not, ſeeing the enmity of their adverſaries hath deſtroyed that which they had provided, by detaining them under the oppreſſion of their unrighteous wills; and yet cannot be proved againſt them the breach of any Law which is according to Scripture, as the Reader may plainly ſee when he reads their Examinations, who being before them, began with them on this manner: This man was a Member, and this woman was a Member; to which *Laurence* replyed, that he had been a Member within this year; and the reaſon why they gave me admonition was, becauſe I entertained two men in my houſe; they anſwered, they were Quakers: he anſwered it was *Chriſtopher Holder*, and *John Copeland*, and my ſoul cloſed with every thing they held forth; at which they made a ſcorn, and ſaid they thought ſo; then *Joſiah* asked, what errour they held, they ſaid that they did believe and hold forth, That there was that in every man, that if he would he might be ſaved by it; to which *Ioſiah* replyed, that there vvas power in no mans will to ſave himſelf; then *Ioſiah* called to the Magiſtrates that they would declare to the people what their ſin vvas, they ſaid you deny Magiſtrates and Miniſters *Reply.* nothing of God in them we deny; and ſaid you hold forth, a man vvas to keep his own houſe; vvhy then ſhould we be driven out of our own houſes, but to that they gave them no anſwer, but haſtened away to their dinner; ſo the Jaylor had them away, and put them into the houſe of correction again; and the next day *Laurence*, and *Ioſiah* his Son ſent a Paper to the Magiſtrates in which they deſired that they might have ſome time of liberty to go home and ſet things in order, and to pay ſome debts which they owed, being deſirous that every man ſhould have his due; which thing they denied them ſhewing plainly that their intent was to ruinate

nate them, who ſet a Bond for them to ſign: A Copie of which is as followeth:

We Laurence Southwick, and Caſſandra Southwick, and Joſiah Southwick, do bind our ſelves jointly and ſeverally in the ſum of 40 l. to the Treaſurer of the Countrey; the Condition is, That we, and every one of us will forthwith depart the Juriſdiction of the Maſsathuſets, or that We, or any one of us ſhall publiſh or maintain any of the Diabolical Opinions of the Quakers, or entertain any of that Sect that reſort unto us from other parts.

The end of this Bond being conſidered, and that being ſigned it would prove a Snare to them; for according to it they either muſt leave what by hard labor they have gotten, & go where they have nothing, or elſe be bound to ſpeak nothing of God, or if they do, if it be contrary to the minds of them unto whom they ſhould be bound, (though not contrary to the Scripture) they would ſtraightwayes be made offendors; ſo they chuſe rather to ſuffer both in body and eſtate, then to have their conſciences bound to do that which is againſt the law of God; and let him that is honeſt hearted judge whether this is not oppreſſion.

So on the 16. of the 7. Month, the Marſhals Deputy, with a company of blood-thirſty men, came to the priſon where we were, and when they had let in ſo many as they would, (who came as if they came to a ſport) they made faſt the door, and did not ſuffer any friend to come in, though ſome did much preſs for it, eſpecially one friend of *Providence*, *Katherine Scot* by Name, who was drawn by the Lord to come for to bear witneſs againſt their cruelty at the time of their executing of it upon us; for the which ſhe alſo is impriſoned: So when they had made the door faſt, the Marſhal came into the room where we were, and ſome others with him, and read an Order, which was to this effect:

To the Marſhal General or his Deputy:
You are to take with you the Executioner, and repair to the houſe

house of Correction, and there see him cut off the right ears of John Copeland, Christopher Holder, and John Rous, Quakers, in execution of the Sentence of the Court of Assistance, for the breach of the Law titled Quakers.

Edward Rawson Secretary.

Reader, thou mayest take notice that this was their Bill, and all the Charge they laid against us; for we had done no evil: So they had us forth into another room where was more light; then *John Rous* said to the Marshal, We have appealed to the chief Magistrate of *England*; he said, he had nothing to do with that; then *Christopher Holder* said, Such Execution as this did use to be done publikely, and not in private; one that stood by replyed, We do it in private to keep you from tatling. So the Executioner took *Christopher Holder*, and when he had turned aside his hair, and was going to cut off his eare, the Marshal being of a cowardly spirit, turned his backe on him, because he would not see it done; the which *John Rous* taking notice of, said, Nay, turn about, and see it done, (for so was his order) so in the strength of God we suffered joyfully, having freely given up not onely one member, but all (if the Lord so required) for the sealing of our testimony which the Lord hath given us to finish, and said these words, *They that do it ignorantly, we do desire from our hearts the Lord to forgive them; but for them that do it maliciously, let our blood be upon their heads; and such shall know in the day of account, that every one of these drops of our blood shall be as heavy upon them as a Milstone.* So when they had done their bloody Work, they slunck away as a dog when he hath sucked the blood of a Lamb, and is discovered.

So here is a Declaration of the dealings of these men who account themselves members of Christ, and the Church of God; but let that of God in all judge whether these be the fruits of the members of Christ; Did Christ ever do so? Or did he leave any Precept that his servants should do so? Or rather did he not rebuke *Peter* for being too forward when he smote

ſmote the High Prieſt's ſervant,& cut off his right ear?Did he not tell him, They that take the ſword, ſhall periſh with the ſword? And doth not the Scripture ſay, *He that ſheds mans blood, by man ſhall his blood be ſhed*; and know this, that there is nothing defileth a land or people more then the ſhedding of innocent blood;and nothing brings down the judgements of God ſooner on a People or Nation, then the cry of innocent blood; therefore let not ſuch call themſelves the Church of God, for God hath no union nor fellowſhip with ſuch that acteth violence, and gather themſelves together, and condemn the innocent blood; as ſaith the Scriptures; ſhall the Throne of iniquity have fellowſhip with thee which frameth miſchief by a Law? They gather themſelves together againſt the ſouls of the Righteous, and condemns the innocent blood: Let all ſober people judge whether theſe people are not ſo, who hath ſhed our blood, againſt whom they could prove no evil either in word or action, only the breach of their Law which they have made miſchievouſly to enſnare the innocent; but it is that they may be made manifeſt to be of that generation that condemned Chriſt, ſaying, *We have a Law, and by our Law he ought to dye*: But our deſire is, that all in whom the Seed of God is, may be kept clear from the guilt of innocent blood, that ſo they may be hid in the day of the fierce Wrath of the Almighty God: For behold, The Lord cometh out of his place to puniſh the Inhabitants of the Earth for their iniquity, the Earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain.

From *Boſton* priſon, this
25. of the 7. Mo:
1659.

We are Witneſſes of it, who ſuffers for the Truths ſake by the corrupt wills of men, for keeping the Commandments of God, and the faith of Jeſus, the truth of which ſhall be witneſſed in the day when the righteous judgements of God ſhall be made manifeſt, when all things ſhall be tryed by fire, even the day ſhall declare it.

Chriſtopher

We are the three that ſuſtained this abuſe, who the truth of this their action doth declare unto all, that though their Law, Sentence and Order, be to cut off the Ear, yet have they made them a lye, for they have not taken away the ſixt part of our Ears; but the member they have defaced and abuſed, which God had formed and made. This and all other of our ſufferings in *Boſton* Collony, hath been done in private, by which all may eaſily judge what ſort of people theſe are whoſe actions are thus plainly demonſtrated.

Again, *Katherine Scot*, an Inhabitant of *Providence* in the ſame land, a Woman of good report, (as theſe her adverſaries could not but in ſome meaſure confeſs) having lived with an husband the ſpace of twenty years in that Country, no people in that nature more circumſpect and blameleſs, ſeeking God in the ſincerity of their hearts, in every likeneſs whereinſoever he appeared, ſo fraid were they to miſs of him, and ſo ready to fulfil that Scripture, *Try all things, and hold faſt that which is good*; which when that which is good came, full ready were they to receive it, and thoſe who brought it, not accounting any thing they had too good wherewithall to aſſiſt the Lord and his Servants, for which they loſt not their reward; for the power of God took place in all their children, ſmall and great, ſo far as capacity could receive it, which may amount to eight or nine: And God trying the faith of this his ſervant, who being both grave in years, and Mother of ſo many children, yea, and the Wife of a tender Husband, full readily and willingly left ſhe all to do the Will of God, knowing that they who do it not, are not worthy of him; Who being called unto *Boſton*, and accordingly by the hand of God brought thither upon the 16. of the 7. Month 1658. who coming to the priſon when the Hangman & ſome others were going to execute the cruelty upon the aforementioned ſufferers, (*to wit*) *Chriſtopher Holder*, *John Rous*, *John Copeland*, whom ſhe witneſſed that the Lord of his large love had ſent to gather his ſcattered ſeed, (which had been

ſcattered and driven away in the gloomy day of Antichriſts night) being ſtrongly preſſed in her ſpirit to viſit them in the time of their ſufferings, and to bear forth her teſtimony againſt their cruel and barbarous dealings, preſſed towards the door amongſt other people, but by the violence of the Wicked was not ſuffered to enter, who thereupon uttered theſe following Words, ſaying, *It was evident they were going to act the works of darkneſs, or elſe they would have brought them forth publikely, and have declared their offence, that others might hear and fear*: With ſeveral other Words, declaring them and their cruelty to be worſe and more barbarous then the Doctors and Biſhops; This doing all the while their ears were cutting; Which Teſtimony of hers a man of a ſober ſpirit received; and after ſome time ſtanding patiently to hear one of the priſoners miniſter after they had executed their malice, where ſtanding, the Marſhal came and pulled her down, and ſaid that ſhe might go before the Governor: This he did, leading her away, although he had been her brothers ſervant; who bringing her before the Court held for the 4. united Collonies, ſo called; the Governor asked her why ſhe came there. *Anſ.* To witneſs againſt the cruel ſpirit that ſo abuſes Gods faithful Servants and Meſſengers whom he hath ſent ſo often amongſt you. He ſaid, What are they, Apoſtles or Meſſengers? *Anſw.* Yea, I have found them ſo to me. He ſaid, We will witneſs againſt your railing ſpirit. *Anſ.* I deny all railing, and have ſpoken nothing but the Words of Truth and ſoberneſs. He then called for Witneſs, but there appeared none. The Governor asked if ſhe did not write to him. *Anſ.* Doſt thou know me? If thou doſt know me, and will own it, I did write to thee three times in love to thy ſoul, that thou might ſee the wickedneſs of thy Ways, and return from it. He ſaid, She is an old *Quaker*, take her away; yet he ſaid, Why did you come here ſeeing you had written? Anſ. If Writing would have diſcharged me, I had not come. But why did you com from *Providence* into this juriſdiction? *A.* Art not thou my fellow-creature? Did not that God that made thee, make me? And hath he not given me as good right to breath in his air, and tread upon his Earth, as any of you? He ſaid, Take her away

away till further Order. Anſ. The Lord look upon you, and open your blind eyes, and ſoften your hard hearts; ſo taking her away to the priſon, where ſhe was continued until the 1. of the 8. Month, 1658. Then being brought to a private Court, they asked her, Wherefore ſhe came into theſe parts, ſaying her abode was at *Providence*, where for ought we know you have led a blameleſs life? Anſ. as before, To bear witneſs againſt your cruel ſpirits: With more ſuch like queries and anſwers. Then one asked what I had to do to come into their ground. Anſ. You take too much upon you, you Magiſtrates, more then ever God gave you: Then they cryed out, She had too much tongue; the Secretaries learned ſpeech, (One who is a learned perſecutor in the Book of Damaſcus, envious and malicious, hating that which is good) you have a Family at *Providence*. Anſ. Yea, which I highly prize. He ſaid, If I ſhould come into your ground, and into your houſe, and eat of your meat, and drink of your drink whether you would or no, though you ſhould ſay I ſhould not, do you think this were well? Anſ. Did I come into any of your houſes, and eat any of your bread? Nay not into the Houſes of my near Relations againſt their minds, or by force; but if I ſhould make ſuch a Reſolution againſt thee or any one, that thou ſhouldſt never come within my houſe or ground upon no occaſion whatſoever, although thou were my bittereſt Enemy, I ſhonld ſhew a dogged wicked ſpirit, contrary to the Spirit of Jeſus. Then they ſtopped me, complaining of my Words; then one ſaid, There is like to be a Law to hang you, if you come again into theſe parts. Anſ. If God call us, wo be to us if we come not; and I queſtion not but he whom we love, will make us not to count our lives dear unto our ſelves. He ſaid, VVe ſhall be as ready to take away your lives, as you ſhall be to lay them down: Mark Reader, how learned their anſwers is. She ſaid, Alas for your blindneſs! that Diabolical ſpirit that worketh in you, hath led all the perſecutors in all ages to kill the Saints. Another ſtood by, and ſaid he knew my Father, and called him Maſter *Merbury*, and ſaid he was ſorry that I ſhould turn *Quaker* in my old age. Anſ. Here is none here but I think is as old as I, and it is time for

you all to look after the things which belongs unto your peace; I have trod all your steps----But here again they stopt me: Then they put forth many more queries, whereby to ensnare me: The answer was, I shall believe nothing, nor affirm nothing but what the Scripture speaks of. So the Goaler returned her back to the prison from whence she was brought, and the next day brought her to the VVhipping-post, (their Altar) upon which being offered, she received ten stripes with their threefold Whip, which being unfolded amounts to thirty; which when they had done, the Goaler told her she might go forth paying her Fees. Ans. If I might go forth for two pence, I am not free, though I dye here.

Katherine Scot.

This ancient and honorable woman (as she is in God, so she is) thus they used, (although she and her Kinsfolk be of no small repute amongst men) whose faithfulness (Reader) thou mayst understand, wrought no less then this effect; for as all other sufferings in the same sort produceth no less but the same effect, (to wit) the releasement and enlargement of many prisoners that are oppressed; so did this it's full part, there being these three whose Ears the Adversaries had abused, and they themselves detained for the non-payment of fees, which in conscience they could not do; she left them not until through her the Lord God wrought the releasement of them all; so what God did by her, for her, and through her, and them that loved her in that place, let them take their reward into their own bosoms, which shall remain to their peace and renown for ever: Besides all this, her testimony she finished against that cruel spirit that rules amongst them, as she had great cause so to do, her own sister (who lived amongst them, and had seen the end and emptiness of all their Ceremonies) *Anne Hutchinson* by Name, whom they banished from out of their Coasts, and her children coming to visit their kindred, were imprisoned a great part of a bitter Winter, wherein she was banished upon pain of death, which caused them to go amongst the Dutch to settle, where she and her family was cruelly murdered by the Indians, the sense

vvhereof hath pierced me to the heart; ſo that I have ſaid, Surely God vvill take vengeance for theſe things, for vvhoſe blood God vvill make inquiſition, and in that day you vvill be found guilty, and it required at your hands vvith a Voice more loud then all the reſt of your crying ſins for vvhich ye muſt account, ye bloody hypocrites. And thus may all that reads, ſee hovv ancient theſe bloody Articles of theſe Profeſſors Faith is. So on the 7. of the 8. Month, 1658. the four before mentioned vvas ſet a liberty.

Again upon the 29. of the 7. Month, 1658. The Conſtable by vertue of a Warrent ſent from *Ipſwitch* Court, came and vvarned us three, *Samuel Shattock*, *Nicholas Phelps*, and *Ioſhua Buffum*, to appear before the Court at *Ipſwitch*, vvho upon ſight of the Warrant, was free therennto, and on the next day by the Conſtable and one more, we were had to *Ipſwitch*; ſo the Court called for us; then going in vvith our hats on, commandment vvas given to pull off our hats, which accordingly they did; ſome Words was then ſpoken about the Hat, but we anſwered not, waiting for what they had to accuſe us of; then there was given them a paper with our Names, and ſome others, for not coming to their meeting, and meeting together contrary to ſuch a Law as they have; but we ſaid little to it; they laid contempt of Authority to our charge, becauſe we did not put off our hats, the which we wholly diſownd, and ſaid, If it were our manner to do it unto others, and deny it to you, it might be then ſo ſaid. It was ſaid by them, God will have Magiſtrates to be honored, but you deny it; and *Simon Broadſtreet* (a Magiſtrate) ſaid, I believe you deny us to be Magiſtrates, and this Court to be a Court. *Anſ.* We own the Court to be a Court, and that you are Magiſtrates choſen by the Countrey; and ſaid, Honor lies not in the Hat, for a King may be honored by his Subjects, when it may be thouſands of them have not ſeen him to put off their Hats to him. *William Hathorn* to prove *Samuel Shattock* one that contemned Authority, ſaid he denyed training in a Writing to him, beginning thus, *Be it known to thee, we will not follow thee in training.* Then *Sam. Shattock* brought the Words as they were written, [*We cannot,*] We waited for a fit time

for

for our Cauſe to be heard, that at laſt that might appear to the people from our own mouths, which they wanted evidence to prove. *Simon Broadſtreet* began to put queſtions to us concerning three perſons, and Chriſts body; We deſired liberty to ſpeak to them in the audience of the people, and were glad that we had ſuch an opportunity; for at *Salem* Court ſome of us were ſent to *Boſton*, and there ſufferers; but what we were accuſed of, we knew not, till after we ſaw the Mittimus, in which we were called *Quakers*, and had not an opportunity to ſpeak with them that ſent us, until now; and finding the Law was made againſt a curſed Sect of Hereticks that ſpeak and write blaſphemous Hereſies, and held Diabolical Opinions, we found that we were wrong'd; for no queſtion concerning religion was put to us, to try whether we were ſuch; they anſwered, *You did appear ſuch by your hats, & company*, and if we have done you wrong you may appeal, ſo we deſired to appeal to the general Court: They ſaid you muſt do it by Petition; we declared againſt the unrighteouſneſs of their proceedings; they asked, Whether they ſhould ſit in Judgment againſt themſelves; and ſaid, We will riſe up, and you ſhall ſit down in our places, and Judge us: (here is a loud lie told in open Court) *Anſw.* We deſire but Juſtice to be done, and a fair trial according to Law; they anſwered, You appear to be ſuch by your Hats; we deſired that it might be recorded, that we were thus puniſhed for not putting off our Hats, and demanded evidences to prove that vve vvere ſuch blaſphemous Hereticks as hold Diabolical opinions; they anſvvered, you own ſuch as doe: We ſpake to them again to bring Evidences that we were ſuch as the Law ſpeaks off, but none was brought, yet they put ſome queſtions to us, we ſaid we are not afraid, nor aſhamed to declare what we hold, if we might have a fair hearing tryal, vvithout which we ſhall not anſwer; then *Daniel Deniſon* put ſome queſtions to us, the which we refuſed to anſwer, and ſaid vve vvill not be yea and nay, when we ſavv that he vvent ſubtilly to vvork, by queſtions about three perſons, concluding that if vve vvould not anſvver the contrary, they vvould all conclude vve did deny it, and were blaſphemous; vve deſired to be tryed according to the Lavv, by a Jury of tvvelve men,

men, and have evidences brought againſt us; and ſaid that it vvas moſt unjuſt for the Magiſtrates to be our accuſers and judges both, for upon that account they might as vvell accuſe us of Sodomie or murther, or any other crime, and execute the Law cauſeleſly upon us; *Daniel Deniſon* in deriſion told us, You have left being Doctors of Divinity, and now are become Lawyers; and your words are very plauſible to take with the people, as if you were ſuch righteous perſons, and we have done you wrong, but you are ſuch as the Law expreſſes, or elſe you ſhould clear your ſelves; (Mark this is *Tertullus* their Orator whoſe words are as ſmooth as oil; but the poiſon Aſpes is under his tongue) our Anſwer was, It is not mercy that we deſire of you, but juſtice according to the rigour of your own Law; and if you can prove us juſtly to be ſuch, as hold Diabolical opinions, let the rigour of the Law be executed upon us; ſo without anſwering us, we vvere put into the Conſtables hand, and the Court roſe; and when they ſate again, they called for us, and proceeded to their ſentence, which was this; *Samuel Shattock* and *Nicholas Phelps* vvas taken twice at a private meeting, ten ſhillings, and for abſence from the publike meeting ten ſhillings a piece, as they ſaid is 30 *s* a piece; and *Joſhua Buffum* was once taken at a private meeting, for which he was to pay 15 *s*. And for being quakers we were ſentenced to be committed to the houſe of Correction there to anſwer the Law; (compare this Reader with the account they were releaſed on, and you will ſufficiently ſee their Judges confuſion) ſo when ſentence was given, we were denied any more ſpeech, then we deſired that all the people would take notice, that we could not have Juſtice done us (for we were ſent to the houſe of oppreſſion;) and within half an hour the whipper was brought at the beginning of Moon-light, and (without asking us to work) contrary to their own Lavv, whipped us one by one, and while one of us was vvhipt, the other tvvo vvas ſhut up; vve asked to ſee what Order he had, but he would not ſhew it us: And about the tenth hour in the night he ſent us a piece of Bread and ſome ſmall Beer, the Beer we took, and ſent word to pay for it, but ſent back the Bread. In the morning he came with Bread and Beer again, and looked in at the window, and requi-

red

red us to work, we answered we were free to it, if our families might have the benefit of it, the which he refusing told us, what the Law would afford us (which was four pence in a shilling) we should have, but we refused so to doe, we desired him to let us into the yard for easement: but he denied us and hastened away, the which actions all may judge of to be brutish and inhumane, and contrary to the very nature of reasonable men; So here is a Declaration of the substance of what passed betwixt us and the Magistrates at the Court of Ipsvvitch (in Boston Colonie) so near as we can remember, *Samuel Shattock*, *Nicholas Phelps*, *Joshua Buffum*.

Again, these three with the other three (to wit) *Laurence Southwick*, *Cassandra Southwick*, and *Josiah Southwick*, who being brought before their Court held at *Boston* on the 27. of the 8th. Month, 1658. the old woman desiring liberty to speak, spake to this effect, *We desire that our sin may be declared upon the house top*; which caused our sufferings with near seven Weeks Imprisonment, twice whipt, haled out of our house in the midst of Winter, although sixty years and upwards of age, besides the taking of our goods three times, also making us pay 3 l. wanting 1 s. 6 d. thus spoiling of our goods, and ruinating our estates; knowing themselves guilty, made no reply at all, onely this afterwards the General Court had determined that they six should be sent home not as Quakers; Mark Reader, what confusion is in *Babylon*, that six who had suffered imprisonment and whippings all of them for the self-same thing, two of them also having laid several Months in prison upon the account of loss of ears, yet they had neither shift nor cover more then this to cover their shame and nakedness, *That they should be sent home not as quakers*; yet imagined another lifeless Law, which if they transgressed, therewithall to threaten them, reading it unto them, and turning them forth, (to wit) Banishment upon pain of death, made at *Boston* the 20. of *October*, 1658.

Again *Samuel Shottock* an Inhabitant of *Salem*, in the Jurisdiction of *Boston*, the 26. of the 10 Month, 1658. writes thus to *Humphrey Norton*, *Salem* Friends are well, and the spoyler is making a prey of us; they have seized upon half of my House, and the ground belonging to it, in a secret way, for they did it a

month

month before I heard of it; and hearing of it, I asked the Marshal if it were so, he told me it was done whilst I was in *Boston*, (to wit) in prison; and told me that there had been men with him to buy it, and he might forthwith get men to prize it, and set it on sale; (This know, that Banishment, and threatnings to Banishment hath been the least of their Rulers expressions against him and several others of them that fears God in that place, for several Months, upon which some both aged and decayed hath been put to flight; to wit, *Edward Hornet*, and his Wife, and others) and this *Samuel Shattock*, they judging him to be one of the most considerable there, and one by probability which will rather suffer *Agrippa* to gripe up his Estate if twice double, then once to deny his Lord for dust, as you may perceive by his own expressions, to wit, *But I rejoice that I have something to suffer loss of for the truths sake*: And as concerning this matter, this is my thoughts, that seeing he will neither flye, nor fall under, they will put a Viper under his roof, one which shall arise from amongst their own sticks, which (if possible) shall sting him day and night, to see if thereby they can weary out the righteous soul; but I question not but in time (with patience) he may shake it off into the fire, and shew himself a man of God, there being his and their subsistance & outward livelyhood which the Lord hath appointed for them, both for living and continuing until their Testimony be finished, from whence they cannot flye uutil he calls them, but bring themselves under condemnation; *Therefore* (saith the Author again) *I perceive by the Marshal, that he hath express order forthwith to strain, and take the Fines, which I believe* (*by that which I saw in his hands*) *will amount to* 100.l. *and upwards, upon us at Salem: So with my dear love to all friends with thee, I remain.* Thus you may understand that their cruelty is stil continued, for this came to my hands in *Barbados*, in the 12. Month following, 1658.

Humph. Norton.

At a General Court held at *Boſton* the 20. of *May*, 1658.

That Quakers and ſuch accurſed hereticks ariſing among our ſelves, may be dealt withall according to their deſerts: and that their peſtilent errors and practices may be ſpeedily prevented, it is hereby ordered as an addition to the former Laws againſt Quakers, That every ſuch perſon or perſons profeſſing any of their pernitious wayes by ſpeaking, writing, or by meeting on the Lords day, or at any other time to ſtrengthen themſelves, or ſeduce others to their diabolical Doctrines, and ſhall after due means of Conviction incur the penalty enſuing, that is, every perſon ſo meeting ſhall pay to the Countrey for every time 10 s. and every one ſpeaking in ſuch a Meeting, ſhall pay 5. l. a peece; and in caſe any ſuch perſon hath been puniſhed by ſcourging or whippying the firſt time, according to the former Laws ſhall be ſtill kept at work in the houſe of Correction till they put in Security with two ſufficient men, that they ſhall not any more vent their hateful errors, nor uſe their ſinful practiſes, or elſe ſhall depart this Juriſdiction at their own charges; and if any of them return again, then each ſuch perſon ſhall incur the penalty of the Laws formerly made for ſtrangers, by the Court.

Edward Rawſon Secretary.

Theſe are are the Lyars; wo be unto them that makes theſe Laws, and binds the burden of them upon the back of the poor, and they themſelves will not touch them with one of their fingers.

Of what herein is mentioned concerning the ſufferings of the Servants of God, moved of the Lord to New-England *in the year* 1657. *this is the Summe.*

THree of which innocent perſons, (to wit) *Richard Dowdney*, *Mary Weatherhead*, and *Mary Clark*, after their other ſufferings, ſealed their teſtimonies with their lives, by ſuffering ſhipwrack in the ſeas. *Richard*

Richard Dowdney once impriſoned, once whipt, and once baniſhed, (in *Boſton.*)

Mary Weatherhead, once impriſoned amongſt the Dutch, from whence baniſhed, and once from among the Engliſh at New-Haven.

Mary Clark, once impriſoned, once whipt, and once baniſhed in Boſton.

Sarah Gibbins twice impriſoned, once her Clothes ſold, once whipt, and three times baniſhed.

Dorothy Waugh three times impriſoned, three times baniſhed, once her Clothes ſold, and once whipt.

William Brend, four times impriſoned, four times baniſhed, twice whipt, once laid in Irons, beſides 117. Blows the Keeper of *Boſton* Gaol laid upon him, whereby he vvas left as one dead.

William Leddra, and *Thomas Harris*, two Barbados Friends, five times whipt, three times impriſoned, three times baniſhed.

John Copeland, ſeven times impriſoned, ſeven times baniſhed, three times whipt, and one of his Ears cut.

Chriſtopher Holder five times impriſoned, five time baniſhed, twice whipt, and one of his ears cut.

Iohn Rous, ſon to Lievtenant Coll. *Rous*, living in Barbados, four times impriſoned, four times baniſhed, thrice whipt, and one of his Ears cut.

Robert Hodſhon impriſoned at the Duth, caſt into a Dungeon, fined 600. Gilders; ſeveral dayes chained to a Wheelbarrow, beaten with a pitcht Rope until he fell down twice as one dead, being judged to have received an hundred blows; beſides, twice tyed up by the hands, and a log tyed to his feet; twice beaten with Rods until his fleſh was cut, backs, breſts, and arms bleeding, his ſtripes were innumerable and lamentable, and ſo baniſhed by the Duth.

Humphrey Norton four times impriſoned, four times baniſhed, twenty days and nights laid in Irons, four times whipt, once fined 10. l. and once burnt in the hand, and in malice took his right hand to hinder him from Writing.

Here is part of the Account of Cruelty, the moſt part of which vve have ſuffered and ſuſtained in leſs then tvvelve Months ſpace, (beſides all our Labours, Travels, Burdens, Tryals, and Perils by Land and Water, the latter far ſurmounting the former) ſeveral times have they endeavoured to ſtarve us to death by famine at the Town of *Boſton*, ſeveral times under reſtraint, vvhich herein is not mentioned; ſeveral of us loſt in the Wilderneſs in the Winter-ſeaſon ſeveral nights, vvading deep Waters in froſt, ſnovv, and cold, vvhen none could be had to guide us becauſe of the ſeaſon, one of vvhich *Sarah Gibbins* by Name, loſt tvvo nights in this nature, being alone, vvithout man or Woman to comfort her, ſeized on by an *Indian*, vvhich ſorely attempted her, but the Lord delivered her; the Engliſh alſo endeavouring to ſtirr up the Indians againſt us; all this have vve born and ſuffered through his ſtrength, and for his love vvho hath choſen us, vvhereby vve have heaped Coles upon the heads of our Adverſaries vvho hath thus entreated us vvho vvas ſent unto them for their ſouls ſake, vvho hath cauſed us to ſay, *Oh how are the precious ſons of Sion comparable to fine Gold, eſteemed as Earthen Pitchers, the Clay of the Potter.* H. N.

A Letter to John Indicot, *and* John Norton, *Governor and chiefe Prieſt in* Boſton, *which yet is not anſwered.*

FRiends, I heard a great noiſe about a litttle Note I writ to *John Indicot* after the Brethrens Ears were cut; be it known unto you, that it was onely unto ſuch as ſits in counſel to ſhed innocent blood, with ſuch as votes them up, and upholds them therein, who deſerves the greateſt curſe of all Crimes; & as for all ſuch into whoſe hands my Paper comes, let them compare it with the Laws which they of *Boſton* made againſt us as curſed Blaſphemers, and Hereticks, and Adamites, *&c.* as if they made a Libel of their Law: And conſider how much ever any of you have ſeen or heard us troubled at it; and I having ſent forth but one few lines, wherein

is laid upon them that which is but their due, and see how the Beast roars as if he were wounded in his secret parts, and cryed out unto all the Earth for ease; and mind you Reader, whether their Curses or ours is of more force; and whether it's they or we that lyes under the power of a plague; and whether in all ages it was the innocent or the guilty who cried out, *Help, O men of Israel, help.* Humph. Norton.

John Indicot, Cursed is that man which causeth any to be dismembered of the members that God hath formed, made & given them, before he that made them doth remove them; sad wil it go with thee if the loss of that member cost any one his life. Remember that Scripture thou brought, That he that sheds mans blood, by man shall his blood be shed. Think not (O miserable man!) that thou canst cover or hide thy self by saying thou persecutest not, nor thou sheds no mans blood; for in the condition thou art, none of these things can be done without thee or thy consent, and at thy hand will all this blood and cruelty be required; thou knowest that they are but Officers imployed by thee, that executes it, thou art the foreman in forging of them; of this take warning from the Lord God, that in the day wherein thou begins with that bloody Work of dismembering, the cry of blood will enter into thy house, and the curse of God will be more grievous to thy heart for so doing, then all the Earth can add thee comfort: As thou tenders pitty to thy poor soul, take warning before-hand, least thou have cause to repent when it is too late, least of these thy actions and proceedings will be unto thee as a burdensome stone in the day of thy account. Thou maist remember that thou asked me how thou should know that I was sent of God &c. I say, Many examples might be giveu thee if thou couldst believe; As first. The Scripture is fulfilled in hurling and pulling me out of your Assembly in such a manner as never any was out of the Church of God, and haling me before the Magistrates, and casting me into prison, according to that Scripture mentioned by *John Norton*, *The Devil shall cast some of you into prison*: Doth not thou believe that he propheſied what would become of us? And is it not now as it was then, that he that lives after the flesh, persecutes him that lives

lives after the Spirit, ſo that this is no new thing; but if there be in him any manhood for God, or love to the ſouls of his people, let him come forth and give proof thereof, in performing but this reaſonable requeſt; and if he be a Herdſman either of *Abraham* or *Lot*, (and in his thoughts hath gone all this time to the right hand, let him now turn to the left) and take his Compaſs through Plymouth-Patten, Road-Iſland, Providence, Long-Iſland, and elſe where they have believed and received our report, whom you account and call deluders, and I ſhall freely engage my body for his, unto this Patten, that he ſhall not be impriſoned, whipped, nor diſmembred by any of them; and the ſame time that he hath there, with any one or more accompanying him, let me have the like Liberty in this Town and Collony, with my yokefellow, and let the fruit ſhew the effect, who is the deceiver, the falſe Prophet, the Earthly Epicure, or the Worldly belly-god; if this he deny, let him be aſhamed, and never more owned by you his hearers, to be a Miniſter of the Spirit of truth. Let me have his, or thy Anſwer on his behalf, directed unto me who is a frieud to thy ſoul, called, *Hump. Norton*, but by the ſcorners a *quaker*. Let him ſubſcribe the Anſwer, and let not theſe deluded Flocks (as you account them) be loſt for want of his labour.

Again, thou maiſt remember thou charged me with Blaſphemy againſt *John Norton*; Whereunto I ſay, Had he been a Miniſter of Chriſt, and I had hit him on the one cheek, or under the fifth rib, he ſhould have turn'd unto me the other alſo, and let me have had both place and time with him and the people, that he might the more have laid me open, and not to have ſuffered one of his chief members (as if it were his heart) to have caſt me into priſon; but this, and ſuch as this doth but the further make thee and him manifeſt.

Dated from Boſton priſon this 16.
of the 5. *Month*, 1658.

Another LETTER *to the Town of* Boſton.

BOSTON is a withered Branch, the ſap of the Vine is departed from it; your profeſſion is become barren, and your glory is become withered; ye are departed from the Lord, and have followed your own inventions. How is thy beauty faded, thou who was famous among the Nations for thy zeal towards God! But now thy zeal is turned to hypocriſie, and envy hath eaten you out; and malice is as a Canker among you, and the way of peace you know not, but are following that which makes deſolate; therefore return while you have time, and let God be truly minded by you, leſt he break forth with an unreſiſtable flood, which you cannot be able to eſcape: Be not proud, for thy beauty thou haſt loſt, and thy glory is ſtained; but ſeek after him who is pure, whoſe Worſhip ſtands in the Spirit, and no longer worſhip the Works of your own hands, leaſt in the day of your diſtreſs, your houſe be left unto you deſolate, and your habitation waſte; and then you may wiſh that while you had time you had minded the things which belongs unto your peace; and ſo ceaſe from your boaſting, and ſearch your hearts with the light of Chriſt, and let hypocriſie dwell no longer in them, leaſt being double minded, you be ſhut out with hypocrites in utter darkneſs, where ſhall be weeping, and wailing, and gnaſhing of teeth. So while you have time, prize it; and while you have time, repent of your ungodlineſs and cruelty acted on the Lambs of Chriſt, leaſt you following the Way you now walk in, do fall into the pit of perdition, out of which there is no redemption. And this is written by one who ſees thy withered ſtate, and hath ſuffered in thee for the teſtimony of a good conſcience, called

John Rous.

A true discovery and relation of the dealings of God with *Goodworth Horndall*; Wife to *John Horndall*, in *Newport* upon *Road-Island* in *New-England*; it being written for the information of the weak, and for the help and comfort of all such as may taste of the like distempers; and also a warning unto all such as may strive after salvation, and the knowledge of the things of God, according to the working of their own wills and imaginations, wherein it is not to be obtained.

SHe being formerly a Woman of a discontented mind, and inclinable to be led aside with a fretting earthly spirit, and of a peevish nature when therein she was crossed, as many others in the first birth and nature are; and seeing the tryals, and travels, and emptiness of these transitory things, was disquieted in her spirit, groaning after that which is more durable, and fadeth not away; and I being a Traveller appointed by the Father for that very end, to seek out the lost sheep of the house of Israel, and so much as in me lyes, to gather together, and bring home that seed which the Serpent in his servants hath scattered and laid as wast, and laboureth to destroy; and I being drawn by the Father into remote places where his seed lay hid and suffered, (according to the seed which suffered, and that spirit that moved me forth) I preached liberty unto the captivated Seed, and glad tydings of an acceptable day of deliverance unto the whole House of Israel; the which glad tydings the beforementioned *Goodworth Horndall* (as one distrest and oppress in spirit) gladly received & believed, with many more in that place; which she (as one that had long offended a just & terrible God) would willingly have acted any thing whereby she might have obtained his Favour, and appeased his Wrath; but the Serpent being more subtil then any beast in the Field, overcame the simplicity in her, his power having had place and dominion over her, and all flesh in that first nature and birth, whereby he led her aside into the imaginations, to act strange things, yea, even such as such

were beyond her natural ſtrength, that ſuch as did labor to withdrawher from, did admire at; ſhe being convinc't inher own conſcience, that in and after the courſe of her former converſation ſhe had been led aſide, and grievouſly had offended, (although in nothing beyond what others in the ſame nature have been led into, which if not repented of, they muſt all likewiſe periſh) and ſhe being fearful to offend further then already ſhe had done, went about to act in her own Will, and in the ſame ſpirit whereby ſhe had been captivated, ſuch things as were preſented to her mind, (which by the Serpents ſubtilty was, and is always ſeemingly good) whereby the ſimple hath been led aſide to taſt, although bitter hath been, and is the end thereof) yet contrary altogether to her knowledge of the evil that therein was, theſe things ſhe did, expecting thereby to reap or merit peace and ſatisfaction, but none there was to be had, but on the contrary, further thraldom; ſo that after information and further advice from ſuch as had travelled through the like tryals and temptations, ſhe was prettily ſetled, and ſavour began to ariſe in her again, ſo that after hearing the truth further declared, ſhe ſaid we ſpake the language of the heavenly Land; and it being ſo that the ſervant of God at that preſent was called away into other remote places, where he laboured and ſuffered a certain ſpace, in which time the ſaid *Goodworth* (being of a fretting, diſconted mind, not having been exerciſed with the patience and faith of the Saints in the midſt of ſuch tryals) was again led aſide into a ſecond relapſe, which the wiſe in heart knows is the worſt part of a ſecond ſorrow; She being then in the mixture of the Powers, [I ſpeak unto them that are wiſe, let them judge what I ſay] the one having long had place, and the other having now entered to take place; and ſhe not knowing the operation of thoſe powers, and being too forward in acting, the ſimplicity ſuffered a ſecond ſorrow, and withall, ſuch coming about her as was not able to judge of theſe two powers, (there being judgement due to the one, and mercy and help to the other, which they willingly would have made help to her in this diſtreſs, like the ſervants of the Lord, or houſholder, *Matt.*13. would willingly

lingly have been doing) dasht down the Wheat with the Cockle, which caused the poor creature to say in my hearing, (although at that time senceless) *That the blood was spilt upon the Earth:* When according to the will of the Father I came to that place again, and she gone distracted so far that she could not govern nor guide her selfe at that present, which troubled me very much, and I would gladly have seen her, but might not without the drawings of the Father, for which I waited, and in due time it came upon me, and I went to her, and sate by her, waiting to minister if it were the Fathers will; but there was nothing to receive me, the ground being barren, and altogether left desolate, at which instant I was struck exceeding sorrowful, being made sensible what the loss of one soul was, even as if I had lost so much out of my own side, and so in plain words from under that sence I spoke it forth, withall signifying what a loss it was, (where the power had reached to the Seed, raised the soul out of death which long it had laid under, and then to be deprived of it, and utterly frustrated and lost by the wiles and subtiltie of the Devil and Satan) more then over many who had never tasted of the like power and love, and also spoke it forth to the brethren and sisters, that she should be visited so often as there was drawings, to see if it were possible to beget a Seed where there was none, by the vertue of that power wherein we stood, and of that Faith I was, and am, and in it do remain, (this is as Food fetcht from far to the pure and wise in heart, and unto such only this is communicated) and told them further, that their Image would beget, and it put me in minde of *Jacobs* laying speckled sticks before his fathers flock; and at several times I gave them such figures as these, that she was like unto a vessel heaving in the Sea, whose compass was cast off the needle, and there was nothing to steer it by, neither could it move, but as it was heaved to and again with the winde; for to order her self in any thing that was good she could not, or like as over-worn ground whose strength is destroyed, so that it was capable neither of seed nor weed; yet after a while let it alone and it will gather strength, and bring forth something; but as concerning her I

am

am jealous that the evill will come forth first, being sensible of the nature of all mankind; thus it remained a certain space, wherein we did visit her time after time, in which time again I compared her unto a body or carcase which the Doctors and Apothecaries of the Egyptian world begs or buyes to anatomize or abuse, from whence to reap vvisdome to add to their rotten art; so that the vvise in heart may see that they conjure their vvisdome and knowledge and art from amongst the dead; but we being Physitians chosen of the Father, and by him made partakers of his nature and name, he gave us a body whereupon to exercise our gifts which from him we had received, and to that end was applyed; and being often drawn forth in visiting of her, her sences being lost, and filled with winde and air, her tongue running in useless and senceless words; only in some agonies wherein she was not sensible, she would have cryed out against her self and said, I am that bloody Whore, and the blood is spilt upon the earth, and there is no salvation for me; and sitting waiting by her I was made to take hold of such words, and beat them back upon her so much as she was able to bear, to bring her to the sence of them; and one time I taxed her with a lie, for there was salvation for her; she suddenly asked me where? I told her in God, and she being full of Scripture words, told me, *That the fool hath said in his heart, there is no God*; (I asked her and said) What will you beleeve a fool? Nay, by no means; there is a God, and there is salvation for thee, and beat it upon her, so much as she was able to bear, and put it upon her to remember what had past betwixt us, until I came again, that so she might have something of savour wherewithall to exercise her senses, and sometimes she did, and sometimes I hastened considering the weakness of her brain, and thus laboured again to raise the dead; which after some short time coming in this manner, Horror at times took hold upon her, and much temptation to make her self away; in which time I coming to her, she asked me, If I could not cast out Devils through Beelzebub the Prince of Devils; I told her nay, the Devils said so of Christ, (which was false) but I can cast out

Devils through Christ Jesus, the power of God; then said she, Cast the Devils out of me; yea, if thou wilt do what I require of thee; she told me, yea, she would, but at that time did not; but according to my expectation the weed came up first; for when I told her that God is a meek and quiet spirit, and that she might learn to know him within her, and to be guided by him, who taught not to speak such foolish words as she did, and joyn her members to him, and I would joyn with Christ both in me and her, and through his strength the Devil shall be dispossest, which at that time she could not bear, but broke forth into foolish laughter, which vainness continued with her a certain space; which when that was off, her temptations straitly followed her still to make her self away, which thing increased my confidence in her, and all who may be led into the like; for such are they that Satan hath little confidence in that they will do him service, but if they can by any means escape his Wiles, they will follow the example of my forerunner, and me his servant who was led of the Spirit to be tempted in the Wildernes; which vainness she hath confessed to me since, that after my reproof, in telling her and giving the example, that she was more vain then her child, that something in her shewed her that it was not fit for her to laugh, and was in such a sad condition; After which, she got forth a doors, into the woods to have made her self away, having also been at the water-side to have done it before, and both through the love and power of God was prevented; for when she was in the woods with an intent to have done it, she told me that something spake unto her, and told her, That it was not the destroying of her self that could satisfie God for the dishonor she had done him; After which, she saw that it was the love and power of God that did, and had prevented her from doing of it, and from that time she settled and amended; and I perceived by her Sister that her earnest desire was to speak with me, and said, That she did beleeve she should be restored, the which was accomplished, and after our meeting she earnestly begged of me to tell her, Whether she had not sinned the sin

against

againſt the Holy Ghoſt? yea or nay: I told her nay, then ſhe put it ſtrongly upon me to make it forth unto her; the vvhich I did, and told her, Thou haſt not yet received the Holy Ghoſt, and that there vvas many Diſciples vvho knew not vvhether there vvere any Holy Ghoſt yea or nay, the which ſhe ſaw and confeſſed; then hovv can thou have ſinned againſt it: Moreover, in that vvhich thou haſt done againſt that vvhich thou haſt received, thou did it not wilfully, for hadſt thou known better, thou wouldſt not have done it, and ſhe told me vvith tears that the Lord knew that ſhe had not done it wilfully, and if ſhe had known better, ſhe would not have done it, and truſted in God that he would ſhew mercy upon her; and the next time I came again, ſhe told me the ſame words, and was ſtill the more ſetled; and her child being lying ſick by her, I asked her if ſhe did not pity that poor child, knowing that in her diſtemper, neither it, nor any other thing was regarded? and ſhe cryed out, alas! ſhal I not pity my own poor child; and I was moved to tell her, that even ſo the Lord had pitied her, and his bowels earned towards her, and ſhortly after her child was reſtored unto her, as a figure unto her of what the Lord would do for her, if ſhe did abide in his Counſel; and often ſince ſhe hath told me with tears, that ſhe truſted that God would do good for her, and that he ſhould be honoured by her, in ſtead of that great diſhonour that ſhe had done to him and us; which thing ſhe hath often declared againſt her ſelf in, and ſaid, that we had ſuffered, and God had been diſhonoured by her: Whereupon I told her, that inſomuch as that of God had ſuffered in her, therein we had ſuffered by her, and in her; and the wicked through that have taken advantage to ſpeak evil of the way of God, but thou being through the love and power of God made ſenſible of thine own loſs, and alſo of the love of God towards thee, we are therein fully ſatisfied, and greatly can we rejoyce in the Lord God on thy behalf. And this I can truly ſay concerning her, and as a Teſtimonie of her, That ſince her Recovery, ſhe hath and doth make it manifeſt, that it was not for, nor thorow any earthly or evill end, that

that the ſad travel came upon her; for before that ſhe was never a Licentious Liver; and ſince ſhe is more dead to all thoſe things then ever ſhe was before, and her care and induſtry ſet how to do juſt andhoneſt things unto all ſorts of People, and that which is well-pleaſing unto God, that the dayes of her appointed Time may be ſpent to his glory.

We are Witneſſes unto the Truth of this,

Humphrey Norton.
John Rous.
John Copeland.

Some

Some Quæries *unto all ſorts whatſoever, who wants that which wee have, by which they may ſee themſelves, and know from us where to find it.*

1.

WHERE the Hand is which can help one out of Hell?

2. Where is the Arm that can deliver one up thither, and there bind him until his fleſh be deſtroyed, and in the day of the Lord can fetch his ſoul from thence, and ſet it upon his Throne?

3. Where is the firſt and ſecond death, the loweſt, higheſt, and nethermoſt Hell, ſeeing the Scripture ſpeaks of the loweſt Hell, and the Lake that burns with Fire and Brimſtone, *&c.* and Tophet of old, which yet remains to the Wicked? Shew us where theſe Hells are, and in, or under what Climate, Circle, or Planet, or in Earth, or Air, or where.

4. What is that that torments the Wicked there? And whether it is the Devil that torments himſelf, yea or nay?

5. When, or how with ſafety a ſoul may be delivered up thither? To wit, Whether before God hath left ſtriving with him? or after? Or at what time or inſtant? Anſwer expreſly?

6. Whether Chriſt and all theſe that have followed him from death to life, have not paſt through all theſe deaths and Hells, yea or nay, ſeeing it is ſaid, He can ſave to the utmoſt? And whether they have ſeen the utmoſt (yea or nay) that have not paſt through all theſe things? And let none ſay that they may not be dived into, for it is truth that the ſpirit ſearcheth all things, &c. and the hidden things of *Eſau* muſt be ſought out; if any ſay, Nay, let him tell me what it is may be ſearched into, and ſeen, and what may not?

7. And

7. And whether the eye of God ſeeth not, and ſeareheth all things, yea or nay? And whether every man ought not to ſee with this Eye, yea or nay? If not, Whether he may not be blind in many things, yea or nay? As for example, *Adam* gave Names to every Creature that ſtood in Covenant, and ſeeing that there are Names, and Creatures, and Members, with bloody Oaths and Actions vvhich *Adam* in innocency named not, therefore ſhevv me hovv one ſhall diſcern and knovv the innocent Names and Nature of every Member, Creature, and created thing, and alſo that bloody ſpirit that invented all theſe bloody Oaths, and beaſtly, and filthy, and unclean Words and Actions. Anſvver expreſly, for ſo ſpeaks the Spirit?

8. If any man being a Preacher, (ſo called) and knovv not theſe things, Whether he be able to judge of what he ſpeaks, yea or nay? And if ſo, Whether he may not ſpeak amiſs, and preach and ſpeak that which he ought not, and give Names to Creatures and things which are not? If he be one that ſays he knows the things that differ, and hath been led into Viſions and Revelations, and things of the higheſt, (lawful and unlawful to be uttered) let him anſwer all theſe things both former and latter.

9. What may be preached and publiſhed upon the houſe top, and vvhat may uot? and vvhat things are lavvful, and what not? And ſeeing there is a time wherein all things are lawful, and a time wherein all things are not, diſtinguiſh each time with its ſign, that all people may learn to know the ſigns of the times, and the difference between all things that are, and are not; if any may ſay that it will bring in doubtful queſtions, and may drive them to dive into things which may ſtrick them diſtracted or mad; I ſay, Nay, that is mans Will that drives him thither, the light leads him to ſee the ground and riſe of every time and thing, (and this is the Word of the Lord God) and ſhews him the Spirit which muſt be divided from the ſoul, from that which muſt not; (Mark, the Eye of God ſhews and ſees a Spirit) and he that ſees not with God's Eye, ſees not that which muſt be divided from the ſoul, nor the ſoul which the Word reacheth and ſearcheth betwixt it and the Spirit.

10. The

10. The mysteries of godliness having been hid from ages & generations, and this being now the day, and age, and generation, wherein God is revealing and revealed in, and unto his people, and is leading them through all Lands, the Land of darkness, sin and death; the Land of light, life, and peace; and having queried something concerning the former, and seen also the scituation of the latter, let us stretch forth into the deep, and so fathom the whole circuit of Heaven and Hell, Earth and Air, and all that therein is; Come up hither, and I will shew thee the place where his Honor dwelleth, come and see.

11. Seeing the Scripture speaks of the third Heaven, it thence appears that there are three; my query is, Where are they? In what place? Under what Planet? Or above in what Circuit? Or below in what Region? and the infallible Way to it? Which is the easiest query of all.

12. And seeing that there is War in Heaven betwixt Michael and the Dragon, it seems then that the Dragon (that old Serpent the Devil) is there? I say, Where is that Heaven that he is in? Answer expressly.

13. And seeing that the Serpent was in Paradice, and deceived *Eve*, (before ever I heard of Hell) Tell me how he came there, and what Heaven that is, and where it is?

14. And seeing it is written that *Adam* was made of the dust, &c. and that he and she (to wit, *Eve*) was in this innocent place called Paradice, tell me infallibly, (the wisest of you Wizards) How, and what way they came there? He who can do this in truth, can preach salvation without Book.

15. And seeing that a Heaven there is of a truth, whereinto nothing that defileth can enter, tell me expressly where it is, the entrance in, and how it may be obtained, and by whom?

16. What the Key of the Kingdom is? Seeing Christ is the Door, who the Keepers, seeing I have heard both *David* and *Peter* was?

17. And what the Gates of Hell is, which shall not prevail against this Door? And what the Keys of these Gates is, seeing it is written, He hath the Keys of Hell and Death? And

who that *He* is, seeing it's called an Angel? My query is, What the nature of an Angel is, seeing it is written concerning Christ, That he took not upon him the nature of Angels, &c. and concerning the Saints, that they shall judge Angels?

Thou who sees not with the Eye that surrounds these things, and comprehends Death and Hell, and is in distress concerning thy salvation, & at a loss, not knowing the truth, nor who it is that lives in it, the cryes are so many and various; this know of a truth, whatsoever is wanting in thee of any of these things, or any other that tends to salvation, we have it, and with us it is; Therefore sit not in darkness, nor say not with the multitude, Who wil shew us any good thing? but come unto us, and suffer not thy soul to be lost for want of a Saviour; for the place of his presence is with us witnessed:

By *Humphrey Norton.*

The Secrets of the Lord are with them that fear him.

What

WHat herein is mentioned, is now freely recommended to the Common-Wealth of *England*, with all who ſeekes the good and welfare of the Seed of Iſrael, that as they love the liberty and redemption thereof, they will endeavour after doing Juſtice and Righteouſneſs towards all herein mentioned, (and in the like caſe concerned without reſpect of perſons) that it may manifeſtly appeare that you act for God, and that in righteouſneſs, and not according, but contrary to the minds and wills of corrupt men.

The End.